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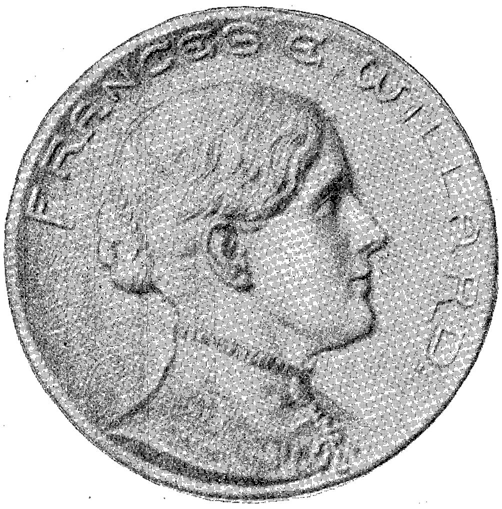

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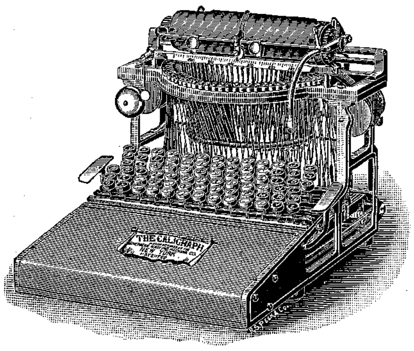

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The Outlook

A·Family·Paper

Volume 53 Saturday, 27 June, 1896 Number 26

POLITICAL events moved rapidly last week. The Republican Convention assembled at St. Louis on Monday, June 15, at noon. A vivid impression of the Convention is furnished by a correspondent on another page; the platform is reprinted in full on page 1216, and editorial comment on the platform and the nominations is made in another column. The desire of the Republican party as a whole had been so plainly indicated that the Convention was in effect a ratification meeting, ex-Governor McKinley having been nominated on the first ballot by a vote of 661½ to 240½, and the nomination was immediately made unanimous. Mr. Hobart was also unanimously nominated. The impassioned speech of Senator Teller on behalf of the free-silver men was the dramatic feature of the Convention. Those who differ most widely from Senator Teller do not doubt his entire and even passionate sincerity. It looks at this moment as if the free-silver men would wait until the meeting of the Democratic National Convention before deciding upon their policy. In case that Convention declares in favor of free silver, they may co-operate with it. If it does not, they will undoubtedly nominate a ticket of their own, with Senator Teller in the chief place. In any event, the country now has the satisfaction of having the currency question presented to it in a definite and unmistakable form. It is unquestionably the issue of the present campaign; all attempts on the part of politicians of either party to subordinate it to other issues have so far signally failed, and will fail. The popular instinct has fastened itself upon the currency question as the question of the hour, and all those who believe in frank, honest, and courageous dealing with public questions as peculiarly essential in a democratic country will rejoice that the day of evasions and compromises is past.

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William McKinley, the Republican nominee for the Presidency, has been so prominently before the public for the last ten years that his personality and the principal facts in his life are already widely known. He is of Scotch descent, and an American in the sense in which Richard Grant White declared the word ought to be used; that is to say, his ancestors came here before the Revolution. Born in Ohio in January, 1843, he attended various schools and entered Allegheny College at Meadville, Pa., but fell ill, was obliged to leave college, and began to teach, with the expectation of completing his college course later. He was eighteen years of age when the war began, and in June, 1861, he enlisted, saw active service in several campaigns, and was brevetted Major for gallant and meritorious services at Opequan, Cedar Creek, and Fisher's Hill. He remained with his regiment until the end of the war, when he began the study of law at Canton, O., where he now lives, and was admitted to the bar in 1867. He soon attracted attention as a speaker, and entered public life as an enthusiastic Republican. In 1876 he was sent to Congress, and served seven terms in that body, taking an active part in Congressional life from the beginning. He early attracted attention as an enthusiastic protectionist, and his zeal not only placed in his hands the preparation of the bill which bears his name, but has given him the position of leadership he holds in his party. Defeated for Congress in the election of 1890, he was almost immediately elected Governor of Ohio, and was re-elected two years later. He was married in 1871. Mrs. McKinley has, unfortunately, been an invalid for many years, but, in spite of her ill health, has contributed, it is said, in no small measure to Major McKinley's popularity and success. The face and figure of Major McKinley indicate vigorous health, steadiness of nerve, and cheerfulness of temperament. He is an attractive and persuasive speaker, an excellent conversationalist, and a man of unblemished personal character.

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The nomination by the Republican Convention of Mr. Garrett A. Hobart, of New Jersey, for the Vice-Presidency —like that of Mr. Stevenson by the Democrats in 1892— illustrates the difficulty, under present conditions, of placing in nomination for the Vice-Presidency a man of really National reputation. But, although Mr. Hobart has not hitherto been widely known outside of his own State, he is in every other respect a fit and excellent candidate. He is in warm sympathy with the principles and aims enunciated in the platform; his personal integrity and character are of the highest; and he has had a wide experience within his own State in business, legal, and political matters. Mr. Hobart was graduated at Rutgers College in 1863, and soon after entered the practice of law. As an attorney, a stockholder, and a receiver, he has had much to do with many large corporations, and his executive abilities developed in this way are great. He has been Speaker of the New Jersey Assembly and President of the New Jersey Senate. His legislative career has been an active one, and a large number of bills have been originated by him. His name has been mentioned more than once in connection with the United States Senate, and there is little doubt that he could have obtained a nomination if he had desired it. In 1880 he became Chairman of the Republican State Committee, and has continued in that office ever since. For the last twelve years he has been a member of the National Republican Committee. Mr. Hobart is about fifty-two years of age. In placing him in nomination Judge Fort, of New Jersey, thus described him: "He is in the prime of life; a never-faltering friend, with qualities of leadership unsurpassed, of sterling honor, of broad mind, of liberal views, of wide public information, of great business capacity, and withal a parliamentarian who would grace the Presidency of the Senate of the United States."

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A most important event in the Democratic campaign for the week has been the statement made public by President Cleveland. In it he expresses his belief that the Democratic party will not be "so unpatriotic and foolish" as to place in its platform a demand for the "free, unlimited, and independent coinage of silver;" he reiterates his attachment to the party and belief in its future; and he declares that he "desires hereafter no greater political privilege than to occupy the place of private in its ranks." There is even yet an astonishingly small amount of discussion regarding the Democratic candidates to be put in nomination at Chicago. President Cleveland's declaration would seem to remove him from the list of possible candidates, although some papers still declare that he would accept the nomination if forced upon him. It would seem quite improbable in any case that the free-silver men, who form such a large proportion of the delegates, would be willing to accept Mr. Cleveland as a candidate. Democratic conventions were held last week in Maine, Florida, Arkansas, Delaware, and Idaho. In Maine, after a fierce wrangle, a resolution was adopted by a majority of ninety-two opposing the free coinage of silver, and favoring the single gold standard "unless a different standard is adopted through international agreement." In Florida the single-standard men gained a partial victory, though by a narrow margin; a resolution instructing the delegates in favor of free coinage was defeated, and one referring all financial questions to the National Convention was adopted by a vote of twenty-three to twenty-two; a majority of the delegates elected are opposed to free coinage. The Arkansas Convention, on the other hand, adopted resolutions urging the free coinage of silver at the ratio of sixteen to one, and opposing the issue of interest-bearing bonds for any purpose in time of peace. The Idaho Convention also declared emphatically for free coinage, and the same is true of the convention in Delaware. A recent estimate places the number of delegates elected who are in favor of free coinage as 576, of those opposed as 352; 298 are still to be chosen.

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Quite as important as Mr. Cleveland's expression of opinion on the currency question is the very definite statement which Mr. W. C. Whitney puts forth, and which is notable alike for its frank disclosure of his own position and its frank expression of anxiety for the future of the Democratic party. He says that for the last fifteen years leaders of public opinion in the South and West have been advocating as a remedy for existing financial ills free coinage of silver at sixteen to one; that this advocacy has been general and conscientious; that a large majority of the delegates to the coming Democratic Convention have been elected for the purpose of incorporating that doctrine into the platform of the party. Eastern Democrats, on the other hand, believe almost universally that such action would bring general ruin to the country, and that the incorporation of free coinage into the platform would be likely to cause a disruption of the party. If the movement for free coinage meant the establishment and maintenance of gold and silver upon equal terms with each other and at a parity of purchasing power, there would be no substantial disagreement in the party; but free coinage, in Mr. Whitney's judgment, would mean going over to a silver basis. France, Germany, Belgium, Italy, and Austria desire to establish the double standard, but no two or three of them, even with the co-operation of this country, believe themselves able to maintain the double standard. In Mr. Whitney's judgment, the prospects for international action looking for bimetallism were never so promising. "It has come to pass that among the persons in Europe who are trained, recognized scientists upon monetary and economic questions, scarcely one is not at the present moment advocating the desirability of the joint standard as the real solution of the monetary difficulties of the world. This includes every professor engaged in teaching or lecturing on these subjects in the universities of Great Britain." Such a consensus of scientific opinion tends to diffuse itself rapidly, and that diffusion is going on. At this moment, when the possibility of international action is becoming more definite, it would be, he thinks, a fatal mistake for this country to take up, alone, free coinage of silver on its own account, as the financial disorder which going over to the silver basis would produce might postpone indefinitely the realization of international action for the establishment of bimetallism. Mr. Whitney closes his statement by an emphatic declaration that he will not under any circumstances be a candidate for the Presidency.

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The Supreme Court of Indiana last week handed down a decision affirming the constitutionality of the Nicholson temperance law. This law, it will be recalled, forbade the local authorities to issue licenses against the remonstrance of a majority of the voters, required the removal of all blinds or screens preventing a full view of saloon bars during hours in which sales are illegal, and made it unlawful for any one not a member of the saloon-keeper's family to enter a bar-room when sales are prohibited. The Court declared that it had no right to pass upon the wisdom of the law, or even its justice, unless express provisions of the Constitution had been violated. No such violation was found in the law. The attorneys for the liquor-dealers maintained that the local option provision gave a majority of the voters in a locality a legislative power, while the Constitution restricted the exercise of such power to the representatives elected by the people of the whole State. The Court held, however, that the control of the liquor business in a locality was not a legislative function, and that it might be delegated to the whole body of the voters as constitutionally as to a Board of Supervisors. The Court further held that all the important restrictions placed upon the sale of liquor were constitutional, and that any citizen who signed a remonstrance against the issue of licenses could not withdraw his name after the time for the obtaining of new signatures had passed. This last point in the decision is especially important, as the liquor-dealers have in many places prevented the closing of the saloons by inducing a few signers of remonstrances to withdraw their names, and thus reducing the number of the remonstrants to a minority of the voters. It is believed that the Court's decision will be followed by the systematic enforcement of the law in nearly all parts of the State.

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The City Club of New York some months ago began an examination of the books used by the election inspectors in this city at the last election. The objects of this investigation were twofold: to obtain definite information concerning the competency of the men who applied yearly for the position of election inspectors, and to secure accurate data as to the number, location, and disabilities of the voters claiming assistance. The result of the examination, which has been conducted by the Club at the expenditure of considerable money and time, has justified the effort. At the last election 2,379 voters were assisted. Of this number over thirteen hundred declared themselves illiterate; they could neither read nor write. More than six hundred in one Assembly District gave defective eyesight—partial blindness—as the reason for asking assistance. Seventy-seven were assisted because of old age. The loss of arms, hands, or legs prevented one hundred and thirty-four citizens from voting without assistance. Paralysis was given as the cause of needing assistance by one hundred and three; rheumatism was given by thirty-four; nervousness by twenty-three; palsy by fourteen. One gave "a confused mind" as the reason for needing assistance, and two "invalids" were assisted. The greatest illiteracy existed in the Second Assembly District, two hundred and eighty-nine voters acknowledging their inability to read or write. This is, on an average, six to each election district. The Second Assembly District extends from Whitehall Street to Canal Street. It has been, and is, one of the strongest Tammany districts in the city, and is always the scene of more or less disorder on election day. The district ranking second in illiteracy is the Sixth Assembly, one hundred and fifty-four in this district acknowledging their inability to read and write. The examinations show that the election inspectors had but a faint conception of the law governing the casting of the ballot.

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The college commencement season has not been marked by any very striking incident, but the reports from the different colleges show a steady growth in resources and in number of students, in spite of the long financial uncertainty and depression. Every year registers an important expansion of educational opportunities, large additions to educational apparatus, and a material gain in the financial resources of the different institutions. There is, indeed, no more encouraging sign of the times in this country than the progress which higher education has made during the last twenty years. Two American scholars have been selected for the highest university honors abroad. The University of Cambridge has conferred honorary degrees on Professor Simon Newcomb, of the Johns Hopkins University, and on Professor Francis A. March, of Lafayette College, a selection which will command the assent of all American scholars. Professor Newcomb has already received similar recognition from other universities abroad and in this country of his eminent attainments as an astronomer and as a mathematician. Professor March has long been one of our foremost philologists and one of our most eminent teachers. Among interesting local events of the year is the offering of a prize in poetry at Yale University, which is to be open for competition to any member of the University, on some subject relating to history and art. The judges who are to make the award this year are Mr. Edmund Clarence Stedman, Mr. Thomas Bailey Aldrich, and Mr. Francis Fisher Browne. In this connection it is a pleasure to note the organization of a series of courses for teachers in the same university, embracing such subjects as psychology and pedagogy, political and social science, history, English, the modern languages, mathematics, and a number of sciences. The course will consist of twenty-four exercises which are to be given on Saturdays during the college year, and are to be under the charge of the best-known men in the Faculty of the University.

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Another hopeful indication of the possibility of international arbitration is seen in Lord Salisbury's reply last week to an address presented by a committee of the International Arbitration League, headed by Sir John Mowbray. Lord Salisbury not only expressed the desire of the British Government to arbitrate disputes whenever possible, but specifically declared that there was every hope that the matters now under discussion between the United States and Great Britain would soon be amicably arranged. Lord Salisbury said that it was his desire that the principle of arbitration should be extended as far as was consistent with the just rights of those whose interests were committed to the charge of the Government, and he believed that the same view prevailed in the United States. The various difficulties besetting the question had to be solved one by one, and the deputation must not be impatient if the discussion of these matters was conducted with deliberation and circumspection, in order that no mistake should be made whereby the ultimate triumph of the principle might be jeoparded. From other official English and American sources it is learned that negotiations between the two countries in regard to the Venezuelan question are in progress and that a settlement may soon be reached. Just what basis is likely to be determined upon it is as yet impossible to say, as the diplomats on both sides of the ocean are naturally extremely reticent. A report that a collision had lately occurred between Venezuelans and parties of British Columbians in the disputed territory lacks confirmation.

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Lord Salisbury has made, in the House of Lords, a definite statement with regard to the ultimate aims of the Nile campaign. The immediate object of the expedition, according to the Prime Minister, and as the world knows very well, is to protect Egypt from the inroads of the Soudanese and to assist Italy at a critical point. So far as the protection of Egypt is concerned, the most experienced students of the situation have long felt that that could be accomplished only by a practical control of the Soudan country. General Gordon declared twelve years and more ago that Egypt could be guarded only by destroying the Mahdist force. "If the Governments of Egypt and France do not pay more attention to the Soudan, . . . the absorption of the Soudan from Cairo is only a question of time;" and his main charge against the policy of the Government was expressed in the words, "You will not let Egypt keep the Soudan, you will not take it yourself, and you will not permit any other country to occupy it." This policy, which the Government refused to follow at the time, Lord Salisbury has now apparently adopted. He has committed himself apparently to the restoration of order in the country where General Gordon fell a victim, if not a martyr, to his own earnest conviction of the moral necessity of English rule in that section. The Prime Minister does not commit himself to anything further than the occupation of Dongola this year, but it is very clear that the expedition will not stop at Dongola. The very occupation of that place will arouse a sentiment in the Soudan which will compel England to make herself master of the resources which the Mahdists now hold in reserve and of the country which furnishes such a basis for activity. The task of ruling Egypt has never been a light one. It looks now as if it would impose upon England the necessity of keeping order not only along the Nile but in that vast expanse of territory which has been so prolific of religious fanaticism and political disorder in the past.

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The festivities at Moscow did not pass off without untoward incidents, the most appalling of them, of course, being the awful tragedy which involved the death of several thousand persons who had come to share in the festivities. An unexpected incident occurred at a dinner at the German Union. Prince Henry was present as a representative of the Emperor of Germany. In the course of his speech the chairman referred to the other German princes who were present as members of Prince Henry's suite, and also as the vassals of the Emperor of Germany. This statement was not only incorrect in both particulars and very much out of taste, but it was also extremely unfortunate in the present state of feeling, the steady aggressions of Prussia having already borne fruit in a general state of suspicion and irritation among the princes of the other German States. If Prince Henry had had tact, he would instantly have disavowed or qualified the unfortunate phraseology of the chairman, but he allowed it to pass; thereupon Prince Louis of Bavaria, the heir apparent of the Regent of that Kingdom, with more heat than formality, interrupted the chairman and protested that the German princes were in no sense the vassals of the Emperor of Germany, but his allies, and that every German State in the Empire was as sovereign as Prussia itself. Prince Henry then made the second blunder of leaving the room in evident anger. The incident in itself is not important, but it shows that good breeding does not always obtain even among the highest personages and on the most august occasions. It is significant, however, of the feeling toward Prussia which is steadily growing in the other German States, and especially in the South German States. The German Empire is grounded in the affections and sentiment of the German people, but the German Empire is one thing, and the absorption of the Empire by the Prussian State is another; and the latter is a process which is likely to be resisted in every possible form.

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It has long been evident that the French Protectorate of Madagascar could not be permanent in its character. An arrangement by which a practically subject country manages its own affairs and commits its foreign affairs to the management of a conquering race is not a lasting arrangement. No surprise was excited, therefore, by the bill which has been introduced into the French Chamber of Deputies formally annexing Madagascar and organizing it as a French colony. It is quite likely that this may be in the long run a favorable turn of affairs for the island itself; although the brave resistance of the Hovas, in addition to the fact that they are being despoiled of possessions which are theirs by right, has not made other nations especially sympathetic to the French movement. Moreover, the French have not been successful as colonists. No people in Europe love their own homes so devotedly as the French, nor suffer so much from nostalgia when they are in other lands. There is, in fact, no other land in which the arrangements for living on a moderate income are so comfortable as in France, and no other country in which so much material pleasure can be gotten out of life with such a small expenditure of strength and money. This delightful home attraction has told against the success of French experiments in colonization, and so far the colonies which France has planted have drawn upon her resources rather than contributed to them. It is said that over $30,000,000 a year are spent on the French colonial possessions, and that Algeria, where France has so long had a free hand and enjoyed so many opportunities of turning her possession to profitable account, still taxes the mother country about one-half that amount per annum; and these expenditures, it ought to be added, are in the line of ordinary expenses. To these must be added great sums for the support of military establishments. The French are attracted by a showy foreign policy, but they have paid very dearly for it in recent years—so dearly that they must regard the addition of Madagascar to the territory covered by the French flag with no sanguine expectations of increased revenue or prosperity.

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While hosts of American art students have sought and found instruction in France, very few have made use of French academic opportunities. The enormous majority of all Americans studying abroad have spent their time mainly in Germany. This has been due, not only to the great opportunities which German universities have offered, but also to the fact that their doors have been thrown wide open to foreign students. In France, on the other hand, no attempt has been made to encourage the coming of students from abroad, and, in fact, everything has been done to discourage them. In Germany the diplomas of American colleges are accepted at their face value. In France examination requirements which have presented great difficulties to foreign students have barred the way to entrance to university studies. Dr. H. J. Furber, of Chicago, has not only given this matter a good deal of attention, but has set at work influences which have brought about a very material modification of the conditions of admission in the departments of science at the French universities. He prepared and sent to the French Minister of Public Instruction, in June, last year, a memorial, in which he set forth the facts already stated, and this was followed by the formation of a Franco-American Committee, upon which was secured the active co-operation of some of the foremost French scholars. As a result of discussion and petition, a ministerial decree was recently issued which places American students in the Faculty of Sciences substantially on the same footing as native French students, the diploma of any well-known American college being sufficient to secure matriculation. After matriculation, a student may elect his own courses, study wherever he pleases, and present himself for final examination in his own good time. Thus not only ease of admission is secured, but freedom of transference from one institution to another. In the Faculty of Science and also of Theology, French institutions of higher learning are now as hospitable as the German universities, and it is likely that the Faculty of Letters will soon follow the example set by the other Faculties.

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Benjamin H. Bristow, whose death occurred in this city on Monday of this week, has been removed for nearly twenty years from the sphere of politics. He will be remembered, however, as representing much that is best in political life. As Secretary of the Treasury under President Grant, the vigor and astuteness shown by him in prosecuting those engaged in the notorious Whisky Ring frauds earned the gratitude of the better elements in both parties. He at once became prominent as a possible candidate for the Presidency, and in the National Republican Convention of 1876 he received on the first ballot 113 votes. During the campaign which followed he cordially supported Mr. Hayes. Mr. Bristow was a Kentuckian by birth, and, after supporting Mr. Lincoln in his first candidacy for the Presidency, entered the Union Army, fought under General Grant, and was wounded in the battle of Shiloh. His ability as a lawyer was of the highest, and it found unusual opportunity for its exercise when he held the office of United States District Attorney for Kentucky and that of Solicitor-General of the United States. During the last years of his life he had resided in New York, and had carried on an extensive and important law practice.

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It would be difficult to name any person who would be more missed from the literary and social fellowship of New England than will be Mrs. Mary B. Claflin, whose sudden death occurred last week. Both her country home at Newtonville and her city home in Boston were for many years centers of a fellowship not to be seen in any other community in the United States, and in few if any other homes. Mrs. Claflin was not accustomed to make much of formal gatherings of literati—though some remarkable occasions of this sort are connected with the history of "The Old Elms," such as the Mrs. Stowe breakfast, given a number of years ago. But her home was a hospitable resting-place, where men of genius were at ease, without demands made on them or exhibition made of them. Among her intimate friends were Holmes, Longfellow, Whittier, Mrs. Stowe, Lucy Larcom, Stedman, Phillips Brooks, Henry Ward Beecher, Wendell Phillips, Garrison, and Sumner. Mrs. Claflin has given the public a little glimpse of this beautiful life in her last book—"The Old Elms." She was a woman of remarkable executive ability, of singular poise of character, with that excellence of judgment which such poise generally confers, with a refined culture, the result of a long life spent in really the best society of the country—best measured by heart and mind—and a fine literary taste, showing itself as truly in her conversation as in her too infrequent contributions to literature. All her gifts she consecrated with great singleness of purpose and unconscious simplicity of nature to the service of others. No one thought of envying her the wealth, position, culture, and friends she possessed, because they were all used by her to confer blessing upon others. "I know," says Paul, "both how to be abased and how to abound." There are not too many Americans who know how to abound. This is a knowledge which Mrs. Claflin possessed in an eminent degree, and it won for her from all who knew her at all intimately that love which is so much to be desired above mere admiration. She was admired for her abilities; she was loved for her unselfish employment of them. Many a charity will miss her as sorely as will the social circles which she helped to create and inspire.

The Republican Platform

The Republican platform, in its clear enunciation of principles and in its wise silences, is superior to any recent platform literature in our political history. It is wisely silent respecting the issues which grew out of the war. It has turned its face from the past toward the future. With the exception of the planks on the subject of temperance and woman—planks so platitudinous that a reasonable sense of humor should have sufficed to exclude them—the platform expresses, in clear and cogent English, positive convictions on the great National issues of the hour. Its most important utterances, by which the issues of the campaign will practically be decided, are those upon protection, currency, and our foreign policy.

Its protection plank seems to us to mark a decided advance toward a permanent protective policy over any previous utterance of the Republican party. Whether a comparison of this with previous platforms would justify this declaration or not, it is certain that protection as defined in this platform is proposed, not as an incident in a revenue-raising tariff, nor as a temporary expedient for promoting infant manufactures until they are strong enough to meet with foreign competition, but as a permanent National policy for the purpose of excluding foreign competition and raising domestic prices—protection, not of manufactures by the admission of raw material free, but of the products alike of the field and of the factory. With this is coupled a declaration in favor of reciprocity—"free admission for the necessaries of life which we do not produce." The principle of protection as thus defined seems to us to have as its intended effect the building up of a wall between nations. If generally accepted by other nationalities, we should find our breadstuffs excluded from England and our pork from Germany, for it is a poor rule which does not work both ways. The Outlook desires, on contrary, to see all walls between nations taken down, and the same unrestricted traffic between all the civilized nations of the globe which now exists between all the States of this Union. Reciprocity might bring this about, but not reciprocity as defined by the Republican platform. The voter, however, has to decide, not between ideal systems, but between such systems as are practically offered to him in the alternatives of a political campaign. Between a tariff system organized for the protection and promotion of all American industries, agriculture and manufacturing, and such a hybrid as finally passed the Congress of the United States, by which, despite a platform declaring in favor of tariff for revenue only, protection was offered, not to all American industry, but to certain special industries favored by financial interests in the Senate, we cannot think the American people will long hesitate. The Republican platform offers a definite, consistent, self-respecting policy. So did Mr. Cleveland's famous message; so did the Wilson Bill as it proceeded from the hand of its author. So did not the present tariff measure after great corporate interests had exerted their influence upon it.

On the currency question the Republican party declares itself "opposed to the free coinage of silver except by international agreement with the leading commercial nations of the world, which we pledge ourselves to promote, and until such agreement can be obtained the existing gold standard must be preserved." This is perfectly explicit, and the country is to be congratulated on so definite and clear a statement. On all currency questions we speak with reserve. They are confessedly most difficult; they require expert judgment; and, unfortunately, expert judgment is not always disinterested. We believe that the gold standard has worked, and is working, serious injury and serious injustice; but, so far as we can judge, the abandonment of the gold standard by this country without the co-operation of the other nations with which it is commercially united would work greater injury and greater injustice. It would almost inevitably give us two kinds of money, of unequal value. It would almost inevitably shake, if it did not shatter, the credit system on which the prosperity of the Nation depends. It would almost inevitably separate us from other nations with which our commercial prosperity is identified, and impair our credit alike in our own country and in other countries. It would not improbably delay, and possibly prevent, the adoption of a bimetallic standard by international agreement, so effectively urged by Mr. Whitney in his letter from which we quote in another column. Whether it produced these results or not, it would be a leap in the dark; and a leap in the dark it is never wise for a people to take, and the Anglo-Saxon people are never inclined to take it. As between the free coinage of silver and the maintenance of the present standard until bimetallism can be secured by international agreement, the latter we believe to be the more conservative, the more cautious, and the safer course.

Upon the third great National issue, perhaps the most important of the three, the Republican platform favors what may be properly termed an aggressive foreign policy. It believes that the Hawaiian Islands should be controlled by the United States, that "the Nicaraguan Canal should be built, owned, and operated by the United States," that the Danish Islands should be purchased for a naval station, that increase of colonial possessions in either the North or South American continents, even by purchase, should be resisted, and that our navy and our harbor and seacoast defenses should be further enlarged. Upon these points The Outlook differs from the Republican platform. We believe that it is wise to leave the Hawaiian Islands to take care of themselves; not to interfere with the affairs of the South American States, except for the protection of our own National interests in the remote contingency of their being in peril; to leave the Nicaraguan Canal to be built by private enterprise whenever there is a prospect of sufficient commercial profit to justify so great an undertaking; and, finally, we doubt the wisdom of any further enlargement of our navy, and we think that a permanent court of arbitration would be a far more effective and a far less expensive protection to our coast than any enlargement of harbor and seacoast defenses.

Professor Phelps on International Arbitration

Professor E. J. Phelps, in an article in the July "Atlantic Monthly," states from the conservative point of view the objections to a permanent court for the settlement of all issues between nations—a supreme court of Christendom, analogous to the Supreme Court of the United States. His objections may be briefly stated to be (1) that "an arbitration cannot extend the rules of international law beyond what is already established, since those rules find their only sanction and authority in the general consent of nations;" (2) "nor can it be expected that any controversy whatever which involves national honor will be submitted to arbitration by any nation capable of self-vindication;" (3) "that the same considerations will likewise prevent the reference to such a tribunal of any dispute involving the integrity of the territory of a nation;" (4) and, finally, that "in no case whatever can that remedy (arbitration) be successfully proposed where popular feeling on the one side or the other has reached fighting heat and has passed beyond the control of representative government."

Anything which Professor Phelps writes on this subject is entitled to be treated with great respect by all readers of intelligence on both sides the Atlantic. Nevertheless, we cannot but think that Professor Phelps's article shows more of the spirit of the lawyer than of the statesman; of the man who is governed by precedents than of the man who is guided by principles. There is danger, certainly, in the visionary who evolves an ideal out of his own imagination and then seeks to conform his practice or the practice of the community to this ideal. But there is also danger in the traditionalist who imagines that nothing can be which has not been, and measures all propositions for reform by historical precedents. The wise philosopher does neither; he considers the history of the past chiefly that he may learn from it what are the principles by which mankind should be guided and governed, and when he has elucidated these principles he applies them with unhesitating courage to new conditions. Thus, he perceives that a permanent tribunal has taken the place of wager of battle in the settlement of questions of personal and property rights; that public opinion has taken the place of the duel in the settlement of questions of personal honor; that the Supreme Court of the United States has taken the place of war in the settlement of controversies in this continent arising between over forty independent States; and, finally, that in the last century more than seventy-five different questions arising between different nations have been settled by appeal to courts of arbitration. From this history of the progress of the past he deduces the conclusion that the day is not far distant when all questions between nations will be settled by an appeal to reason, as now all questions between individuals are settled and all questions between the States of this Union.

To answer Professor Phelps's objections as briefly as we stated them: (1) An international tribunal would be the method of determining what is the general consent of nations, as now the State tribunal determines what is the general consent of individuals. (2) No question of national honor can be stated which would not better be solved by the appeal to reason than by the appeal to force of arms. (3) The integrity of national territory, regarded, as it ought to be, as a sacred trust, would be better protected by such an appeal than by the arbitrament of arms, which settles nothing but the relative force of the combatants. (4) And, finally, the creation of a permanent court, to which as a matter of course all issues arising should be referred, would prevent popular feeling from passing beyond the control of representative government exactly as it has prevented popular feeling from passing beyond such control, except in one instance, during the hundred years of our national existence.

It appears to us that Mr. Phelps has not acquainted himself even with the latest precedents. At least there is nothing in his article to indicate that he is aware of the fact that, within the last twelve months, France has, by the nearly unanimous action of its legislative chambers, proposed a permanent treaty of arbitration between that country and the United States; that negotiations are now pending between England and the United States for a permanent tribunal for the settlement of issues arising between those two nations; and that the International Parliamentary Conference, in which were members from fourteen different European Parliaments, has not only proposed to its respective Governments the organization of a permanent tribunal, but has formulated a plan for its organization. With these indications present before us, we ought not to go back one or two hundred years to determine what can be done in this close of the nineteenth century and this opening of the twentieth for the substitution of reason in the place of force as a means of settling questions of justice between the nations.

Growth Through Experience

There is a general agreement among men that experience is the most effective and successful of teachers; that for many men no other form of education is possible; and that those who enjoy the fullest educational opportunities miss the deeper processes of training if they fail of that wide contact with the happenings of life which we call experience. To touch the world at many points; to come into relations with many kinds of men; to think, to feel, and to act on a generous scale—these are prime opportunities for growth. For it is not only true, as Browning said so often and in so many kinds of speech, that a man's greatest good fortune is to have the opportunity of giving out freely and powerfully all the force that is in him, but it is also true that almost equal good fortune attends the man who has the opportunity of receiving truth and instruction through a wide and rich experience.

But individual experience, however inclusive and deep, is necessarily limited, and the life of the greatest man would be confined within narrow boundaries if he were shut within the circle of his own individual contact with things and persons. If Shakespeare had written of those things only of which he had personal knowledge, of those experiences in which he had personally shared, his contribution to literature would be deeply interesting, but it would not possess that quality of universality which makes it the property of the race. In Shakespeare there was not only knowledge of man, but knowledge of men as well.

His greatness rests not only on his own commanding personality, but on his magical power of laying other personalities under tribute for the enlargement of his view of things and the enrichment of his portraiture of humanity. A man learns much from his own contacts with his time and his race, but one of the most important gains he makes is the development of the faculty of appropriating the results of the contacts of other men with other times and races; and one of the finer qualities of rich experience is the quickening of the imagination to divine that which is hidden in the experience of other races and ages.

The man of culture must not only live deeply and intelligently in his own experience, rationalizing and utilizing it as he passes through it; he must also break away from its limitations and escape its tendency to substitute a part of life, distinctly seen, for the whole of life vaguely discerned. The great writer, for instance, must first make his own nature rich in its development and powerful in harmony of aim and force, and he must also make this nature sensitive, sympathetic, and clairvoyant in its relations with the natures of other men. To become self-centered, and yet to be able to pass entirely out of one's self into the thoughts, emotions, impulses, and sufferings of others, involves a harmonizing of opposing tendencies which is difficult of attainment.

It is precisely this poise which men of the highest productive power secure; for it is this nice adjustment of the individual discovery of truth to the general discovery of truth which gives a man of imaginative faculty range, power, and sanity of view. To see, feel, think, and act strongly and intelligently in our own individual world gives us first-hand relations to that world, and first-hand knowledge of it; to pass beyond the limits of this small sphere, which we touch with our own hands, into the larger spheres which other men touch, not only widens our knowledge but vastly increases our power. It is like exchanging the power of a small stream for the general power which plays through Nature. One of the measures of greatness is furnished by this ability to pass through individual into national or racial experience; for a man's spiritual dimensions, as revealed through any form of art, are determined by his power of discerning essential qualities and experiences in the greatest number of people. The four writers who hold the highest places in literature justify their claims by their universality; that is to say, by the range of their knowledge of life as that knowledge lies revealed in the experience of the race.

It is the fortune of a very small group of men in any age to possess the power of divining, by the gift of genius, the world which lies, nebulous and shadowy, in the lives of men about them or in the lives of men of other times; in the nature of things, the clairvoyant vision of poets like Tennyson, Browning, and Hugo, of novelists like Thackeray, Balzac, and Tolstoï, is not at the command of all men; and yet all men may share in it and be enlarged by it. This is one of the most important services which literature renders to its lover; it makes him a companion of the most interesting personalities in their most significant moments; it enables him to break the bars of individual experience and escape into the wider and richer life of the race. Within the compass of a very small room, on a very few shelves, the real story of man in this world may be collected in the books of life in which it is written; and the solitary reader, whose personal contacts with men and events are few and lacking in distinction and interest, may enter, through his books, into the most thrilling life of the race in some of its most significant moments.

No man can read “In Memoriam” or “The Ring and the Book” without passing beyond the boundaries of his individual experience into experiences which broaden and quicken his own spirit; and no one can become familiar with the novels of Tourguéneff or Tolstoï without touching life at new points and passing through emotions which would never have been stirred in him by the happenings of his own life. Such a story as “Anna Karénina” leaves no reader of imagination or heart entirely unchanged; its elemental moral and artistic force strike into every receptive mind and leave there a knowledge of life not possessed before. The work of the Russian novelists has been, indeed, a new reading in the book of experience; it has made a notable addition to the sum total of humanity's knowledge of itself. In the pages of Gogol, Dostoievski, Tourguéneff, and Tolstoï the majority of readers have found a world absolutely new to them; and in reading those pages, so penetrated with the dramatic spirit, they have come into the possession of a knowledge of life not formal and didactic, but deep, vital, and racial in its range and significance. To possess the knowledge of an experience at once so remote and so rich in disclosure of character, so charged with tragic interest, is to push back the horizons of our own experience, to secure a real contribution to our own enrichment and development. Whoever carries that process far enough brings into his individual experience much of the richness and splendor of the experience of the race.

The Outlook Vacation Fund

In the issue of The Outlook of May 30 under this head was published a letter announcing that the writer had sent to The Outlook a handkerchief and a hammock, both the work of the women of Paraguay, the handkerchief to be sold for the benefit of this Fund, the hammock to be sent to Cherry Vale. The hammock is so beautiful that it did not seem to be designed for rough, out-of-door use, and subject to the ravages of the weather. The editors decided that both of these articles should be offered for sale in the columns of The Outlook for the benefit of the Vacation Fund. This decision was announced in the same issue in which the donor's letter was published; the sale to close June 20, the articles on that date to be assigned to the highest bidders.

The bidding was spirited. Several offers of ten dollars each were made for the handkerchief. Offers of varying amounts were made for the hammock. One offer made stated that the money was to be kept whether it was the highest bid or not.

The highest bid for the handkerchief was twenty dollars, made by a lady, a resident of New York City. The highest offer for the hammock was one hundred dollars, made by a gentleman, a resident of New York State. The owners of these two articles are to be envied for the pleasant thoughts that must always be associated with their use.

THE VACATION FUND

Previously acknowledged	$1,443 38
Mrs. J. I. B., Summit, N. J	25 00
A Working Woman	2 00
T. C. Van N	5 00
F. H. W	5 00
M. E. C., New York, N. Y	5 00
J. F. R., Hutchinson, Kan	2 00
A Friend, Pomona, Cal	5 00
Young Ladies' Institute, Windsor, Conn	10 00
F. W. Van W	15 00
Mrs. L. E. P., River Falls, Wis	5 00
Presbyter, for Hammock	100 00
King's Daughters Circle, Hillside School, Norwalk, Conn	8 50
E. A. N	25 00
C. J. E., Middletown, N. Y	5 00
N. Y. G., Syracuse, N. Y	3 00
Mrs. J. E. C., Corning, N. Y	5 00
Mrs. M. O., Corning, N. Y	5 00
J. S. T., New York, N. Y	5 00
From a Friend	5 00
W. W. L., Philadelphia, Pa	10 00
Mrs. S. S. B., Camden, N. J	5 00
H. C. C., Boston, Mass	5 00
L. H. S., New Haven, Conn	3 00
Tokio, Japan	2 00
Friend in Ohio	1 00
G. B. T	2 00
Mrs. J. E., Ridgefield, Conn	25 00
Altruria	5 00
M. G. B., Montclair, N. J	10 00
R. B. G. G., East Greenwich, R. I	10 00
L. W. D., Brookline, Mass	3 00
M. L. F., Swarthmore, Pa	10 00
Total	$1,774 88

The Republican National Convention

From a Special Correspondent

MY first impression of the St. Louis Convention was an unfavorable prepossession. By the time our train left Philadelphia nearly every car was filled with men wearing badges. A more frivolous body, to use no stronger word, it would be difficult to get together. If there was any thoughtfulness or seriousness of purpose among them, it was not apparent in looks, manners, conversation, or behavior. It was the kind of a crowd a horse-race would have attracted. Upon reaching St. Louis, however, and seeing the delegates separated from the claqueurs who came in the interests of candidates, I found that my prepossession had to be modified. The delegates, as a whole, were a strong body of men. They did not represent the more serious elements in the Republican party; but they were representative of its successful business men. Many of them, indeed, bore the familiar stamp of the professional politician indifferent to ideas and scornful of moral reforms. But the professional politician was less in evidence than I anticipated. Taken as a whole, the delegations were composed of what are called the "solid" men of the Nation.

The real battle of the Convention, as every one knows, had been fought and finished before its opening session. The question of candidates had been determined by the instructions of the people. Had it not been so determined, Mr. McKinley would never have been nominated. One had only to visit a very few delegation headquarters on Monday, or mingle a very little among the crowds that thronged the lobbies of the principal hotels, before he found that the dominant spirit of the Convention was for neither the Ohio platform nor the Ohio candidate. The men who served as delegates, even from the States further West than Ohio, were, as a rule, out of sympathy with Mr. McKinley on the money question. Even in the California delegation, which was instructed to support the free coinage of silver at the ratio of 16 to 1, a majority of the delegates were personally in favor of the gold standard. The men who are sent as delegates to the National Conventions represent the classes and forces favorable to monometallism, and if those at St. Louis could have gone back and faced their constituency, they would not only have adopted a gold platform, but they would have nominated a candidate to match it. Mr. Reed would probably have been the favorite. There was far more enthusiasm for him than for any one else. Had he been nominated, it is possible that the Convention might have been described as an enthusiastic one.

What made it worth while to attend the Convention was the opportunity it gave to learn at first hand about the political situation in every part of the country. Every delegation had its headquarters in one of the leading hotels, and it was easy to find some one at leisure and glad to talk with you, no matter what headquarters you visited. It is true that some of these talkative gentlemen were no more instructive than the ordinary newspaper editorial or campaign manager's bulletin. You had only to know how the talker stood to know how "everybody" stood. But the testimony of such incarnations of public sentiment was less confusing than would appear if it were reported. The whole manner of the men would indicate to you that they were simply claiming, and you had only to drop the conversation and talk with some one else. A surprising number of men would tell you that their opinions differed from those of most of the people in their States. Particularly was this true of those who came from rural districts in the South. Most of these men were themselves hostile to the silver movement—some of them regarding it as a Democratic device to account for the fearful depression of trade under the Democratic Administration. This depression these men thought was due to the Democratic tariff, and they believe that with the restoration of protection high prices would return for farmers as well as manufacturers, and prosperity would again be universal. But while these were their views, they would tell you with regret that the farmers in their States were talking nothing but free silver, and that the silver movement in the rural districts knew no lines either of party or color.

The great triumph of the men who managed the gold-standard movement in the Convention was the change in sentiment among the Southern delegates before a vote was reached. This change was especially marked among the negroes. In part it was due to the able and honorable work done by Dr. Courtney, a member of the Massachusetts delegation. Dr. Courtney took in hand the task of intellectually persuading the negro delegates to accept gold. On Monday he assembled them in the Massachusetts headquarters, and pleaded with them, for the credit of their race, to support the standard demanded by the culture of the party. There was, however, another delegate at work among the negroes whose arguments were believed to have been of another kind. This was William Pitt Kellogg, the carpetbag Governor of Louisiana who later became distinguished as the leader of the worst elements among the negroes in the lottery campaign four years ago, and in the New Orleans campaign a few weeks ago. Between Dr. Courtney's public appeals to the negroes and Mr. Kellogg's private appeals, all but six of them were persuaded to indorse the gold standard.

Before Monday was over the silver men knew precisely how the battle had gone, and what would be their own course of action. On Monday evening one of their leaders, who was a personal friend, outlined to me the programme which afterwards was carried out. He and his associates were more delighted with the prospect of an explicit gold-standard plank than Senator Lodge and Mr. Platt themselves. They had felt that they could not support the party if it really stood for the continuance of the gold standard, and they were profoundly grateful that the real attitude of the party was to be expressed in a way that could not be misunderstood by any of their constituents. This was particularly the sentiment of the younger men, and my friend told me that in his State the silver movement was pre-eminently a young men's movement.

The first day's proceedings of the Convention had but one distinguishing characteristic, and that has already been dwelt upon by every independent paper in the country. It was the utter absence of enthusiasm. The speech made by temporary Chairman Fairbanks was not in any way a poor speech, and it was altogether in accord with the platform adopted by the Convention. But it fell perfectly flat. Its declarations for "sound money" and against the free coinage of silver elicited some applause, but its declarations for protection scarcely any at all. The day following, permanent Chairman Thurston's speech was much better received. Each sentence declaring the attitude of the party upon various public measures was received with cheers, and they had a genuine ring. The remainder of the second day's proceedings, however, were characterized by a general lifelessness. They were, indeed, of a routine nature, and no Convention could have been deeply stirred by them. The most important business transacted was the disposition of the report of the Committee on Credentials in favor of seating the contesting or McKinley delegation from the State of Delaware, instead of the regular or Quay delegation led by Mr. Addicks. Upon this there were spirited speeches, Mr. Hepburn, of Iowa, pleading the case of the Delaware boss whose name has become synonymous with the purchasing of votes. The vote upon this question furnished the first real test of the strength of the McKinley following. It stood 545½ to 359½ in favor of sustaining the Committee's report and seating the McKinley delegation. As some professed supporters of Mr. McKinley voted in favor of the Addicks delegation, the assurance of Mr. McKinley's nomination was made doubly sure.

On the afternoon of the second day the Committee on Resolutions met, and the break in the party which the events of Monday foreshadowed was accomplished. In the Committee on Resolutions the silver men could make their strongest showing, for each State and Territory, however small its population, had a representative. North Carolina alone among the Southern States supported the free-coinage contingent, but this support gave the silver men eleven votes upon the Committee. Senator Teller pleaded with all his strength and all his heart for the adoption of a bimetallic plank. The speech he made in this Committee was really the farewell of the silver men to the Republican party. Senator Teller was himself deeply affected. In his youth, he said, he had left the Democratic party on the slavery issue before the Republican party was organized. This change he had made easily, for he was then young and his political life was before him. It was very different for him now to leave the party to which he had given the strength of his life, and from which he has received his highest honors. There were tears in a good many eyes, and one Western Senator actually cried over the impending separation. During the evening I heard Congressman Hartman, of Montana, describe the scene. "It was," he said, "as if they were burying friends." But the separation was inevitable. The silver men were not ready to compromise further than to accept the free coinage of the American product, or general free coinage with a tariff on imported silver equal to the difference between the price of foreign bullion and that of American coin. Each of the compromise propositions was negatived by the same vote as the free-coinage proposition pure and simple, and when the silver men left the meeting of the Committee they left it realizing that they were no longer members of the Republican party.

In the evening I met several of their leaders. I had been impressed with the marvelous hold Senator Teller had upon his younger colleagues, and when I met him I found that this was due to the personality of the man more than to his ability or his exceptional scholarship. His face was plain, but his bearing was characterized by dignity and sincerity. Later in the evening, by mere accident, I rode with him to the suburbs. There was nothing aggressive about his attitude. He was perfectly clear about the course to pursue, but had evidently entered upon it in no light mood. He was confident of the triumph of his cause, but he remarked, rather sadly, that he did not know that he should live to see it. Congressman Towne, of Minnesota, the ablest free-coinage Republican of the Northwest, was confident that his State would support the free-coinage cause. The currency question so completely overshadowed every other in the campaign that he had little doubt of the fusion of all the free-coinage elements. Mr. Bryan, of Nebraska, who holds in the Democratic ranks the same position as Mr. Towne in the Republican, urged as strongly as Mr. Towne that fusion must and could be effected.

On the last day of the Convention the programme agreed upon was carried out. Senator Foraker presented the majority report of the Committee on Resolutions; Senator Teller presented the minority report, favoring the free coinage of silver. After reading the plank offered by the minority, he urged its adoption in a speech stating at length the attitude of himself and his colleagues. This speech was vigorously applauded by the silver men on the floor and in the galleries, but in no way equaled his appeal to the Committee on Resolutions the day before. The Convention heard him through, but not without some manifestations of impatience. Then followed the vote upon the free-coinage resolution. It was tabled by a vote of 818½ to 105½. In most States in which the vote was divided each delegate was required to go on record. But this declaration of faith did not satisfy the free-coinage men. Senator Dubois, of Idaho, requested that the gold-standard plank be separated from the remainder of the platform, and each delegation vote upon it. There were many Republicans, he said, who opposed the gold standard though they did not accept the free coinage of silver, and he wished the delegates to place themselves on record in this matter. Colorado and Montana seconded the request for a division of the platform, and the roll-call was ordered on the anti-silver plank. This was indorsed by a vote of 812½ to 105½. Thereupon Senator Teller asked the privilege of the floor for Senator Cannon, of Utah, who read the protest of the more radical silver men against the change in the party's creed, and the announcement that they could no longer consider themselves members of the Republican party. When Senator Cannon reached the concluding paragraph, declaring that the Republican party, "once the redeemer of the people," was "now about to become their oppressor," he was stopped by a sweeping storm of hisses and cries of "traitor." The Convention would hardly have allowed him to read the names of the signers of the protest had it not been for Chairman Thurston's dignified handling of the situation. With difficulty restoring quiet enough to make himself heard, he called out in a clear voice, "The Chair suggests to the Convention that the Republican party, in convention assembled, need not fear any declaration." For the first time since the Convention opened, the hall rang with cheer after cheer given because the feeling compelled it. Senator Cannon was at last permitted to read the names of the signers. Thereupon he and Senator Teller shook hands with the officers of the Convention and left the hall, followed by their supporters, a few cheers, and a volley of howls of derision.

What happened after this, except the balloting, will be of no interest a year hence, or even a few weeks hence. Senator Lodge's speech nominating Speaker Reed fell below the expected level. So, too, did that of Mr. Depew nominating Governor Morton, though this was better received. No one of the speeches stirred the Convention. The outcome was already determined, and oratory full of purpose and fire was perhaps impossible. At all events, no one of the orators reached a high level. The twenty-five minutes' applause at Mr. McKinley's name, and the fifteen minutes' applause which greeted that of Senator Quay, were mere demonstrations of enthusiasm, not expressions thereof. When the candidates for Vice-President were named, the enthusiasm manifested was for Henry Clay Evans, of Tennessee, defrauded last year of the Governorship of that State. Nevertheless, Mr. Hobart, of New Jersey, with the solid support of the New York and Pennsylvania delegation, had an easy victory.

The bolt of the silver delegates at St. Louis was not the result of the explicit "gold" plank adopted in the platform. The matter had been talked over for months, and the silver-mining States had determined not to accept another compromise. The explicitness of the anti-silver plank simply added Senator Pettigrew, of South Dakota, to the number of those who walked out of the Convention, and Senator Hansborough, of North Dakota, to the number of those who will support the new silver party. The nomination of Senator Teller by the seceding delegates had also been long under advisement. His candidacy had been assured the support of several of the most prominent Populists and a large number of prominent Southern Democrats. To the latter Senator Teller's opposition to the "Force Bill" and his support of the income tax seemed ample compensation for his protectionism. When, therefore, the seceding silver delegates met and nominated him, they knew that his name would receive at least respectful consideration at Chicago and enthusiastic advocacy at the later conventions at St. Louis. The address issued by the silver delegates nominating Senator Teller set forth briefly that allegiance to personal conviction is a higher duty than allegiance to party; that the question of the maintenance of the single gold standard or "the restoration of bimetallism" is the supreme issue of the campaign; that those who believe in the free coinage of both metals must act together to obtain success; and that the public and private life of Senator Teller fit him for the leadership of the allied forces. The document issued by the Populist leaders indorsing the position of the silver Republicans, and urging the acceptance of Senator Teller's candidacy by the Populist party, was inferior in style and lacked the signatures of many of the best-known Populists. Nevertheless, it was signed by the Chairman of the Populist National Committee and several other men prominent in the party organization.

St. Louis, Mo.

FRANCES E. WILLARD

Frances E. Willard[1]

By Lady Henry Somerset

IN the life of Cardinal Manning, which has lately attracted so much attention in England, it is narrated that, while still a dignitary of the Church of England, Manning obtained an interview with the late Pope. As an English ecclesiastic he was much pained to find that the head of the Holy Roman Church was singularly ignorant of some of the most salient features of the Anglican Communion. But the Pope was interested to know any particulars that he could give of a woman who had done much for prison reform and for the uplift of fallen humanity, and questioned him closely on Mrs. Elizabeth Fry, her work, and the sect to which she belonged (of which he seemed to know nothing), and eagerly asked every possible detail. The reforms which called out the consecrated energy of Mrs. Fry have to a large extent ceased to be matters of vital and immediate interest. Our prisons are no longer places where men and women are herded together like human cattle; and the best methods for the management of penal settlements occupy the thoughts of all who are interested in sociology. But the fact that the necessity for her work has in a measure passed away has in no way minimized the greatness of the woman who brought about such amelioration. She stands as the ideal prisoners' friend, in whose footsteps each one has endeavored to tread who has sought in any way to assist the friendless and forlorn.

In like manner I believe that long after the Temperance Reform has become a matter of past history, long after the "Woman Question" has brought about the equality of men and women, political, social, and financial, the name of Frances Willard will be remembered, not only as one who led a great movement, but as one who gave her life, her talent, her enthusiasm, to make the world wider for women and better for humanity.

Such a record will be associated with no particular form of philanthropy, but will stand among the landmarks of the ages that point the progress of the world along the upward way. Remarkable as a speaker, excellent as a writer, with a genius for organization, perhaps Miss Willard's rarest gift is the power of inspiring others with a belief in what they can accomplish. Many a speaker has attained oratorical fame and many a philanthropist has accomplished wonderful ends by devotion and hard work, but to few has it been given so to arouse women on every hand that on all sides captains have been called, companies have been enlisted, armies organized, and the most timid, undeveloped, and apparently commonplace individuals have been transformed, under the magic power of her

AN EARLIER PORTRAIT

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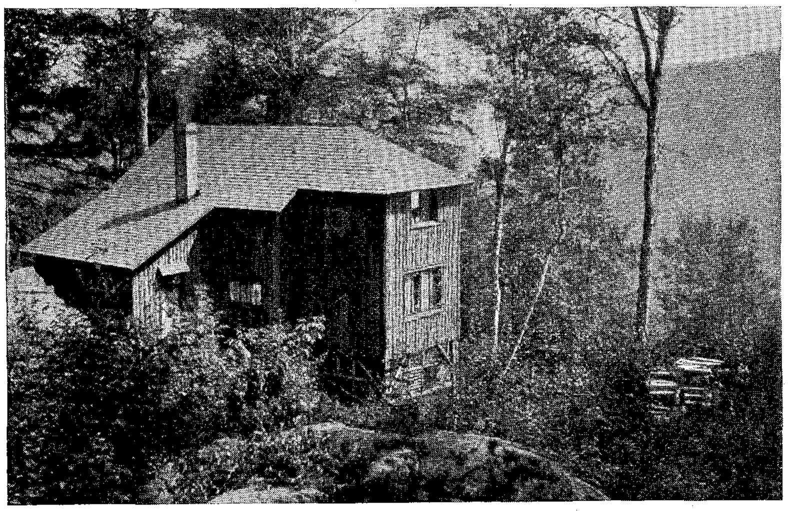
[1] This article forms one in the series "Founders of Great Movements." A previous article in this series was that on General William Booth, by Commander Railton, in The Outlook for February 22. Other articles will be on Dwight L. Moody, by Prebendary Webb-Peploe; on Bishop Vincent, by President W. R. Harper; and on Francis E. Clark, by John W. Baer.

enthusiasm, into untiring workers and gifted speakers. She possesses in a rare degree the quality of making others believe that they are capable, for the simple reason that she believes it herself. She sees the germs of a possibility where to the ordinary eye there is nothing but the arid and commonplace, but under the sun of her sympathy this germ grows into a very harvest of accomplishment. There are women in America and England who have probably brought the question of the possibilities for women as clearly before the public mind as Frances Willard, but to none belongs the honor so much as to her of having influenced the masses of the home women. It is comparatively easy to convince a thinking few of the logical position which the advocates for women's liberty bring forward; it is extraordinarily difficult to penetrate the walls of prejudice which have surrounded the average woman, which has kept her a patient prisoner under the dominion of man in Church, in home, and in State, and which has been reinforced by the misquotations and misunderstandings of religious teaching, and cemented by the traditions which have been handed down for centuries; but when the history of these times comes to be written it will be found that this is actually what Frances Willard has accomplished. It has not only been carried out by the infinite patience, iron detremination, and extraordinary personal sympathy of the woman herself, who, having devoted herself to a line of work, has gone forward as unswervingly as the arrow flies from the bow. Difficulties have not daunted her, sneers have not sapped her enthusiasm, fatigue and hardship have not held her back.

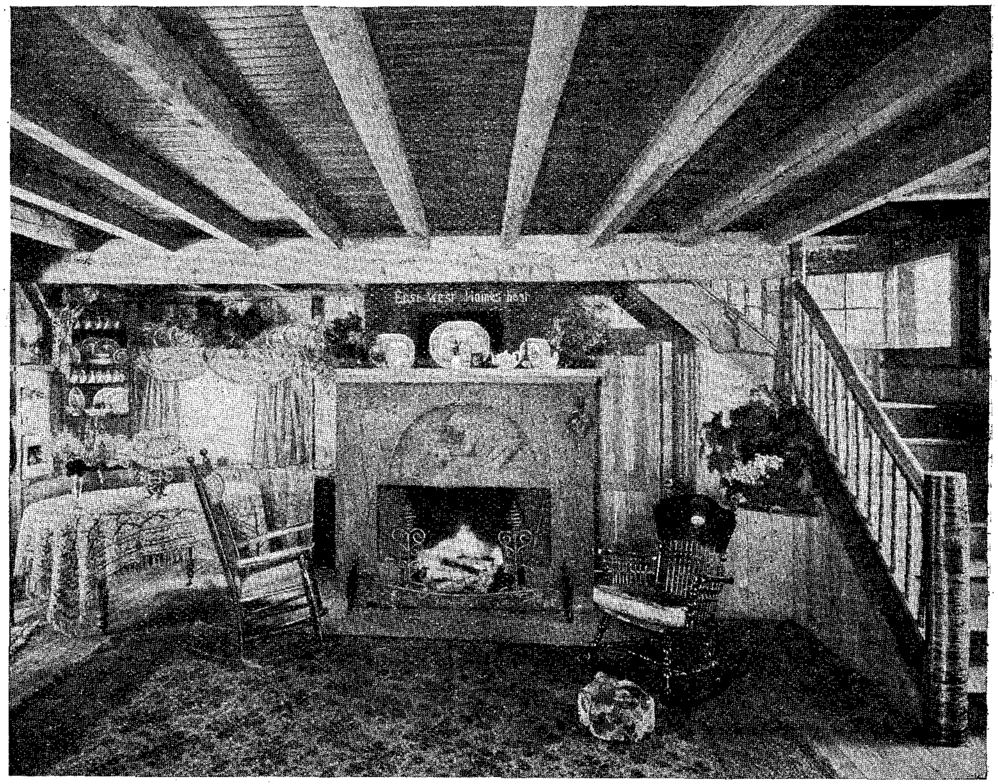

MISS WILLARD'S COTTAGE AT TWILIGHT PARK

Miss Willard has been depicted so often in pen and pencil, in the mezzotint of the critic and the full coloring of the admirer, that it is difficult .o present an original view of such a model; but, instead of "beginning at the beginning," as the children say, I propose to present Frances Willard as she appears to-day, and, looking down the avenue of time, trace that distant horizon which has caused her to be all that she is to the world of philanthropy and reform.

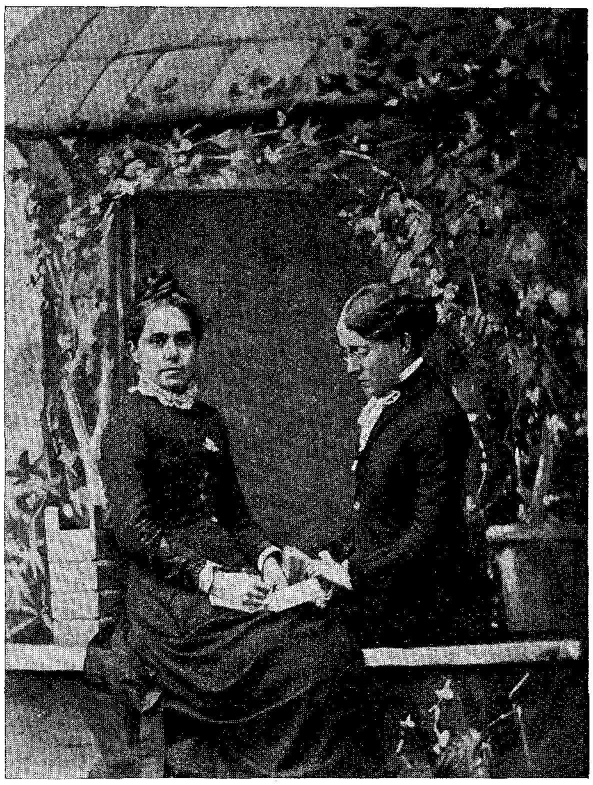
In October, 1891, I stood for the first time on the platform of the railway station in the "classic town" of Evanston. I had only landed in America a few weeks, but my steps were naturally bent to the Mecca of White Ribboners. It was a sunny autumn day; the rare tints of ruby and gold that gleam as summer's funeral torches in the glad New World were flaming in brilliant beauty along the shady alleys of that lovely spot on the shores of Michigan.

Like all temperance women good and true, I had placed Miss Willard's image in the inmost shrine where I pay loyal devotion to those rare spirits who lead the ranks of reform; and yet, as the train glided towards Evanston, I felt that our idols seem made but to be shattered, and this one also might possibly shortly be dashed violently to the ground. On the platform she awaited my coming—a delicate, fragile figure in a pretty blue dress, her small hand shading her eyes as she looked about attentively seeking her guest; and as she came toward me I saw a face so kind and frank that it seemed as though the peaceful simplicity of childhood had somehow remained unruffled by the chilling blasts of life. Extending her hand, she greeted me, not as a stranger, but as a sister beloved and as one to whom her soul was linked by that strong fellowship and suffering that binds us in our "peaceful war," a holy comradeship in the common cause for the uplift of humanity. From that hour I have felt that we were friends—friends not alone to joy in each other's companionship, but in that truer sense that binds souls, only to form a new link in the lengthening chain of love and loyalty that holds humanity to God.

A few minutes later I was in Rest Cottage, as it was then in its completeness; for since that day the sun has set on that great life that was the center of the home circle. Mrs. Willard stood there then in the doorway to meet me, erect and queenly still, in spite of her eighty-seven years! She greeted me with that gentle kindness that showed at once her innate refined and quiet dignity; and as we sat round the supper-table that night, amid the dainty, bright, yet simple surroundings of that charming home, and, later, gathered round the open hearth in Miss Willard's "den," or walked next day on the pretty lawn with its trees and flowers, grape arbor, and rustic dovecote, I felt that, in all my wanderings up and down the world, I had never found a more harmonious home—a spot which seemed to combine the breezy atmosphere wafted from the great wide world



INTERIOR OF THE TWILIGHT PARK COTTAGE



ANNA A. GORDON AND FRANCES E. WILLARD

with the fragrant family life which remained unruffled in its holy calm.

A few days later I went to Boston to attend the World's and National Conventions of the Woman's Christian Temperance Union. It was the most remarkable gathering I ever witnessed. The Convention opened on November 12 in Tremont Temple, and the immense building was thronged at nine o'clock, many taking their seats in the early dawn. The vast audience and their enthusiastic interest were the seal of the work accomplished by that great organization. From the hour we met in the bright sunshine of that opening morning till the time we parted, five days later, in the dim twilight of the closing hour, an unbroken sense of God's overshadowing presence rested upon the meetings. It seemed as though each woman there had responded afresh to her Master's call, and had given her life and power anew to fulfill the purposes of God.

During the Convention the crowds assembled were so immense that the great hall could not accommodate them. Six overflow meetings were held daily in different churches. Nothing is more significant than the fact that on the Sundays during these memorable days sixty pulpits were occupied in the city and suburban churches by women. The Convention itself was a sight never to be forgotten. Delegates from forty-four States and five Territories occupied the floor, alert, intelligent, and eloquent, all bent on the business of the hour. Perfect order reigned, and the galleries were filled with eager spectators. It would be impossible to look upon that wonderful gathering without knowing that the words of prophecy were fulfilled, and great indeed was "the company of women that published the Word." Philanthropic work of every description was represented, notably evangelistic, educational, preventive, and reform in all its branches—religious, legal, and social—classified into forty departments. The consecrated power of America's womanhood had united to redeem the country and the home.

On the crowded platform there stood the slender figure of the woman who led that Convention with a master hand. We are told that when Sir Michael Costa, the greatest conductor we have ever known, wielded the baton, and gave the signal for the mighty orchestra to commence, as the great harmony filled the air with a burst of melodious sound, the violins leading in plaintive refrain, supported by the volume of a hundred instruments, on a sudden the great master paused, and, looking up, said, "Where is the piccolo?" The magic culture of his sensitive ear missed that one small sound in the harmonious whole. Miss Willard, with the same infinitely fine perception, knows each note that should be struck, each tone that should vibrate in the great White Ribbon chorus. Her marvelous power of calling forth the best arises, perhaps, chiefly from the fact that she expects the best, and each one wishes to meet the standard by which she is measured by her leader.

Such a gathering of women, such perfect command of the situation, are not mere chances. It is not often that rare talent is given to one woman by which she can bring so much to pass. Nothing *happens* in this world; "it is the toil of a life woven into the warp of womanhood," was the thought that crossed my mind as I watched this scene; and as I noted the delicate lines that had been drawn by the chisel of time on the pale face of the President, I knew that she was among those who had laid down her life to find it again in the women whom she was creating for the twentieth century and the glad good times she was helping to bring to the world.

Capacity for work, untiring and unremitting, is one of the great characteristics which the close friendship of these years has revealed; and, save when sleeping, I have never seen her idle. She knows no days of leisure; on the cars, out walking or driving, her hand is always busy making notes, or her brain planning, thinking, devising some new method to help forward the welfare of all the various enterprises with which she is connected. The secret of her success has perhaps lain in this, that she has set herself towards her aim, and nothing would tempt her from that goal. The most glorious mountain scenery will not deter her from accomplishing the allotted task she has in mind. She has written her annual address with her back to the White Mountains, determined to see nothing but her work. On the Hudson, one glorious day, sooner than not accomplish her task when all were rejoicing in the radiant beauty of that most wonderful scene, Frances Willard sat below because she "had work to do" for a coming Chautauqua meeting. She is among those who accomplish because she understands how to deny herself, and it is this constant habit that has molded her mind and made her work ring true.

During these past years this indomitable energy has been turned to pioneer work, and Miss Willard, having set herself the herculean task, or "stint," as she called it, in

GENERAL OFFICERS OF THE WORLD'S W. C. T. U.

Agnes E. Slack Lady Henry Somerset
Anna A. Gordon Frances E. Willard Mrs. Mary E. Sanderson

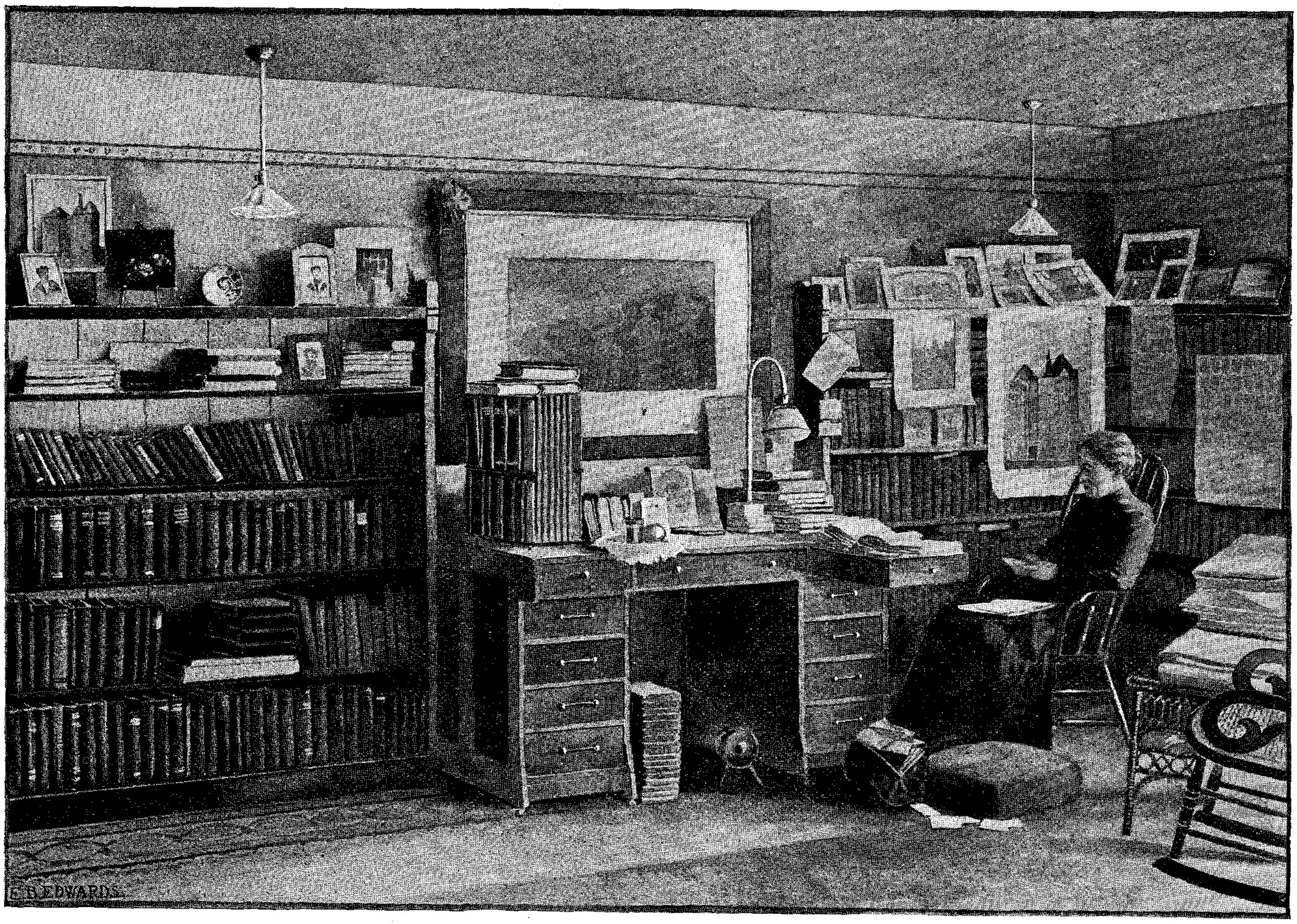
remembrance of the old farm days, of visiting every city of 10,000 inhabitants, and generally those that had but 5,000, accomplished in a few years a work that it would have taken many women a lifetime to build up. During those long days of travel her faithful and devoted companion, Anna Gordon, has told me of the ceaseless letters, articles, leaflets, that flew from her busy hand. Often she arrived after a weary day's journey only in time to go to the platform and face that great pitiless public which, in spite of its kindness and good nature, so little understands the vitality that is poured out when the speaker gives up himself and lays his best at its feet. It requires an energy as superabundant as Miss Willard's to carry on the multiplicity of interests that surround her life, the details of organization, and the responsibility of that vast association that has grown under her hand. "You have a fatal versatility," said a friend to her; and, with a little sad smile, she has often repeated the remark, for with her nature it has required a real consecration to consent so far to sacrifice her ambition as to be obliged to limit her powers to do the thing in hand less well than it could be accomplished, because it was to the interest of the work to limit the time allotted to any one department.

FRANCES E. WILLARD

As a speaker Miss Willard is in her way unique, with a wonderful combination of eloquence, pathos, and humor; a sense of proportion and an understanding of her audience that make her utterance always harmonious with their requirements. It is probably this power of "rapport" with other souls that has been her greatest talent—the quick understanding that always seizes the perspective of every circumstance from another's angle of vision, and the intense humanness of the woman. The most difficult crises have been often averted by the gentle touch and the whispered explanation, "See here, honey!" and who could fail to feel that ill humor, bitterness, and carping must be laid aside, and that larger-souled charity reign which seemed to radiate from the heart of the President till the darkest corners lurking in the human mind were touched by its warmth and genial glow! "She is ambitious" is the worst condemnation of her enemies, but surely if there is a noble, a pure, a true ambition, it has been that of Frances Willard. For she, forsaking a career as brilliant as any that ever opened to a young woman, deliberately adopted a vocation that promised not one cent of money, consecrated herself to the most unpopular reform of her time, and devoted her best years to the most arduous and often apparently thankless tasks.

An army of women the world over can testify to the unselfish interest with which she has ever placed those who worked by her side in positions of prominence, and labored for their advancement with greater eagerness than she has ever sought her own. Nothing has conduced more to the building up of the great edifice of the Woman's Christian Temperance Union than the way she has always with diligent care gathered these "lively stones fitly joined together."

Among those characteristics which have often struck me I may mention her utter absence of self-assertion. I have sometimes smiled when I have listened to conversations between her and younger workers. They will tell her all



"THE DEN," IN MISS WILLARD'S EVANSTON HOME

MISS WILLARD AT HOME

they have done, their opinion on questions to the consideration of which she has given her life, and no word will ever escape her either of all she has accomplished or all she knows upon the subject. The gentle question will draw on the eager talker, who too often takes most literally the aphorism that it "is more blessed to give than to receive."

A great surrender is the price paid for all real success. Frances Willard was early called to choose between the pleasant path of culture and self-advancement and the dusty highway of the reformer. In 1871 she was elected the First President of the Women's College in Evanston. Her great capacity for leadership soon showed itself, and the extraordinary influence she obtained over the minds of her pupils was manifest in that development of individual character which has been her constant care. The question that was always kept before her girls was not, "What are you going to be in the world?" but "What are you going to do?" So that after six months under her tuition each of her scholars had a definite idea of a life-work. One of her pupils, now the wife of a college president, says:

> In the most important part of her work as an educator—the development of character—I can speak from the most intimate knowledge. In this I doubt if she ever had a superior, and but for Arnold of Rugby I should have said an equal. Her power over the girls who came under her influence was most extraordinary. It is an amusing fact that some people regarded it with a mixture of wonder and fear, as something a little allied to witchcraft—an inexplicable spell not founded in reason. But she never used her personal power of winning friends for the mere purpose of gaining the friends. She never seemed to do anything from policy, nor to think whether she was "popular" or not. She was always planning for our happiness and welfare, and would go to any amount of trouble to gratify us. Then she was always reasonable. She never insisted that a thing must be simply because she had said so, but was perfectly willing to see and acknowledge it if she herself was in the wrong. Her ideals of life and character were very high, and she succeeded in inspiring her girls with a great deal of her own enthusiasm. I never, at any other period of my life, lived under such a constant, keen sense of moral responsibility, nor with such a high ideal of what I could become, as during the years in which I so proudly called myself one of "her girls."

Like many other speakers, her call to address large audiences came to her as by an accident rather than by design.

During the years 1868 to 1870, Miss Willard had enjoyed rare opportunities for travel in Europe and in the East, and at a women's missionary meeting in Chicago she had spoken of her visions of a new chivalry—the modern crusade which the women of her country should enter upon: the chivalry of justice; the justice that gives to woman a fair chance to be all that God meant her. The next day a wealthy, well-known Methodist called on her, and entreated her to use the remarkable gift she undoubtedly possessed, and to speak out to the world all that God had put into her heart. She appealed to her mother for advice, and with characteristic courage that large-hearted woman answered, "My child, enter every open door." And so it came about that Miss Willard addressed a great audience in Chicago, and the next day the city papers were filled with columns about the eloquence of this young woman. In 1874 a very Pentecost of God swept over the continent, and Miss Willard caught the first sound of that new language of reform which had been given to the women who had been called to join the ranks of the crusade against the liquor traffic. In that year she resolved to resign her post as President of the College. After the union of the Women's College with the University at Evanston it had become impossible for Miss Willard to carry on her work according to the principles she had laid down, and sooner than abandon the methods she believed to be right she gave up the position she had delighted to fill. She suffered acutely in arriving at this decision, and it seemed to her, on leaving her cherished pupils and the institution she loved so dearly, as though her life-work was broken almost before it was begun. But the scholars whom God trains learn hard tasks to fit themselves for the work that he has prepared, and Miss Willard, in the pause that followed this great decision, clearly heard the call which was to her the opening of a new existence. The Woman Question had long been to her of vital interest because it formed part of the great human question. She saw that until woman participated in purifying political life the corruptions which everywhere undermine the real interests of the Nation could not be swept away. Years before this thought had matured she had anticipated the movement that swept over New York in 1874–5, and on looking back over her annual addresses we find page after page devoted to the thought that the political and municipal life of America must be brought into harmony with the religious and ethical teachings of that great country. There are those who, even in these days, condemn women for taking any part in public questions; but to Miss Willard politics is part of her religion, for she believes the government of the country to be an integral part of the service demanded by God from every loyal soul. It was inconceivable to her mind that women should forever occupy the position of ambulance nurses in life's great army, without pausing to ask themselves why the sick and the wounded were strewn around them, and what was the real question at issue in dealing with the evils of the legalized liquor traffic. Almost every reformer is ahead of his age, and the message that he has brought to the world has been one of prophecy. It is only, probably, when the goal of life for him has been reached that his prediction has passed into fact, and men and women

"AT LAST." MISS WILLARD'S VICTORY OVER THE BICYCLE

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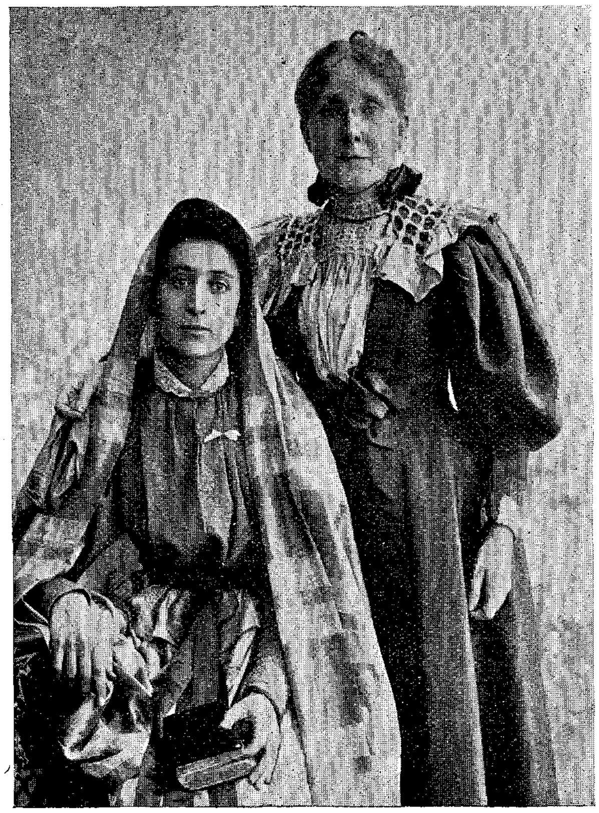
forget that the age ever existed when such teaching called forth the severest criticism of the so-called Christian world. There must unquestionably be a movement of reform in the political and municipal life of the great free country across the Atlantic, and when that history comes to be written, the name of Frances Willard and the brave women who stood around her will be indissolubly linked with the crisis which made for the larger liberty of the land they love.



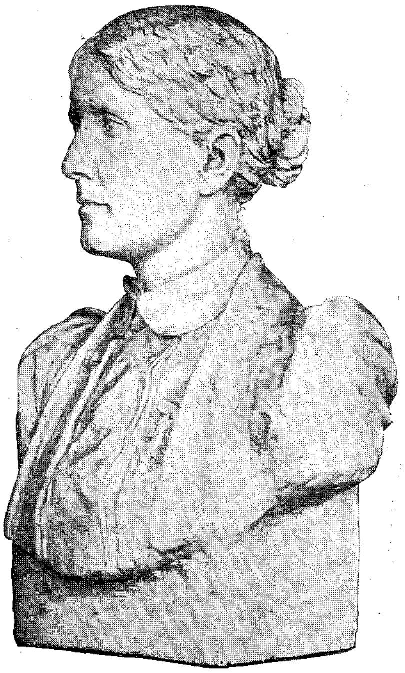
The accompanying picture of Miss Willard and Miss Rebecca Krikorian was taken April 20, 1896, just as Miss Willard was about to sail for England. Miss Willard was one of the first to grasp the awful significance of the Sassoun massacre a year and a half ago, and she has not ceased, with pen and voice, to plead for the Armenian sufferers, and to warn Christendom of the terrible retribution that is sure to follow if this colossal crime against humanity is allowed to pass unatoned. The burden of Miss Willard's farewell address in Chickering Hall was a plea to the womanhood of America to extend the strong arms of their love and protection around their sisters in Armenia. Miss Krikorian, who is a very interesting and effective speaker, is the daughter of the able pastor of the great Protestant Church of Aintab. This venerable man, after forty years of faithful service, has been thrown into a Turkish prison for refusing to sign lying Turkish documents to the effect that the reported outrages were false, and that the Armenians had every reason to be grateful for the privilege of living under the beneficent shadow of his Majesty Sultan Abd-ul-Hamid.

In 1878 Miss Willard definitely entered the temperance ranks, and was made President of the Woman's Christian Temperance Union in Illinois. The acceptance of this office was, however, coincident with a time of severe struggle for this ardent soul. She addressed at this period great gatherings of men in Chicago at midday, composed principally of the denizens of the saloon, the unemployed, and all the flotsam and jetsam of the great city. "I was glad often to think," said Miss Willard, "when I looked at their pinched faces, that I, too, knew what it was to be hungry." She had given up a remunerative position in order to "cast her bread upon the waters," and, as sometimes happens, it did not seem at that time as if she would find it even after many days. Her mother shared her struggle nobly, and together they fought the grim want that seemed likely to invade their little home. By the kindness of friends the bare necessaries of life were provided for her in order to enable her to continue her work, and by degrees, when the fame of her lectures began to spread, she was enabled by her speaking to earn a subsistence for herself and the mother whom the women of the White Ribbon army have loved to call St. Courageous.

In 1879 Miss Willard was elected President of the National Woman's Christian Temperance Union, and in 1881, accompanied by Miss Gordon, she made the tour of all the Southern States, and it is a remarkable fact that her extraordinary tact enabled her to speak along the most advanced lines without offending any of the conservative Southern women. There is, however, little doubt that her work accomplished more than this. As a Northerner going to the South so soon after the terrible conflict had rent the Nation, she was one of the first to take the olive branch and bring home the message that "all ye are brethren" in that greater struggle for the union of souls against the enemies of mankind.

From that time onward work thickened round her. First it was the Purity Department that engaged her attention, when the Nation was aroused by a cry that came from across the water, and Miss Willard dared prejudice in order to stand for women oppressed and downtrodden. Probably the greatest crucifixion of her life came to her when she felt that she must leave the Republican party, in which she had been reared and to which her father had been a stanch adherent, and throw in her lot with a political faction that took a decisive ground against the liquor traffic. Those are days the bitterness of which it would be difficult to gauge; for there is nothing so hard to bear as the criticism of friends beloved and of comrades in a good cause.

Miss Willard has since 1892 been editor-in-chief of the "Union Signal," the official organ of the World's and National Woman's Christian Temperance Union, and to her belongs the honor of having conceived the first really great international scheme that was to bind women the world over. Not content only with carrying out her plans in her own country, her great soul reached out to the ideal of uniting the English-speaking nations of the world, and, indeed, women the world over, by one strong link under the banner on which is inscribed the battle-cry of home protection. One by one she sent forth women to all parts of the world, apparently helpless, moneyless, and friendless; but the promise that "according to your faith be it unto you" has been wonderfully fulfilled in the Woman's Christian Temperance Union, and as each went out she gathered around her in every part of the globe groups of women who have remained loyal and devoted, until now the international organization is a fact and not a dream. Perhaps nothing could speak more eloquently of the culmination of this work than the magnificent demonstration held in Albert Hall last year, when the fifty countries in which the Woman's Christian Temperance Union exists were represented—"a great human mosaic," as Canon Wilberforce eloquently described it. Her visit to England was the occasion of a magnificent recognition of her powers. "It is the finest speech I ever heard," was the verdict of the leader of the United Kingdom Alliance, after her great address in the Free Trade Hall, Manchester; and probably no man or woman has in our generation received from the philanthropists of this country a more generous ovation than was accorded to her in Exeter Hall when first she came to these shores. "The best-loved woman in the United States" is the saying that I have most often heard applied to her in her own country. But it would be impossible to know her and to conceive for a moment that any adulation or admiration could spoil the independence of her character. Of Puritan ancestry, tracing her descent from sturdy yeomen of a little village in Kent, where, in the crabbed handwriting of the fifteenth century, stands the record of her ancestors' births, deaths, and marriages, Miss Willard has inherited from her New England mother and her worthy father that fearlessness and backbone that enabled the pioneers to found the great nation of which Americans are so justly proud. Brought up on a farm in Wisconsin, Miss Willard seems to have retained



ANNE WHITNEY'S BUST OF MISS WILLARD,
FOR WHICH WHITTIER WROTE
THE INSCRIPTION:

She knew the power of banded ill,
But felt that Love was stronger still,
And organized for doing good
The World's United Womanhood.

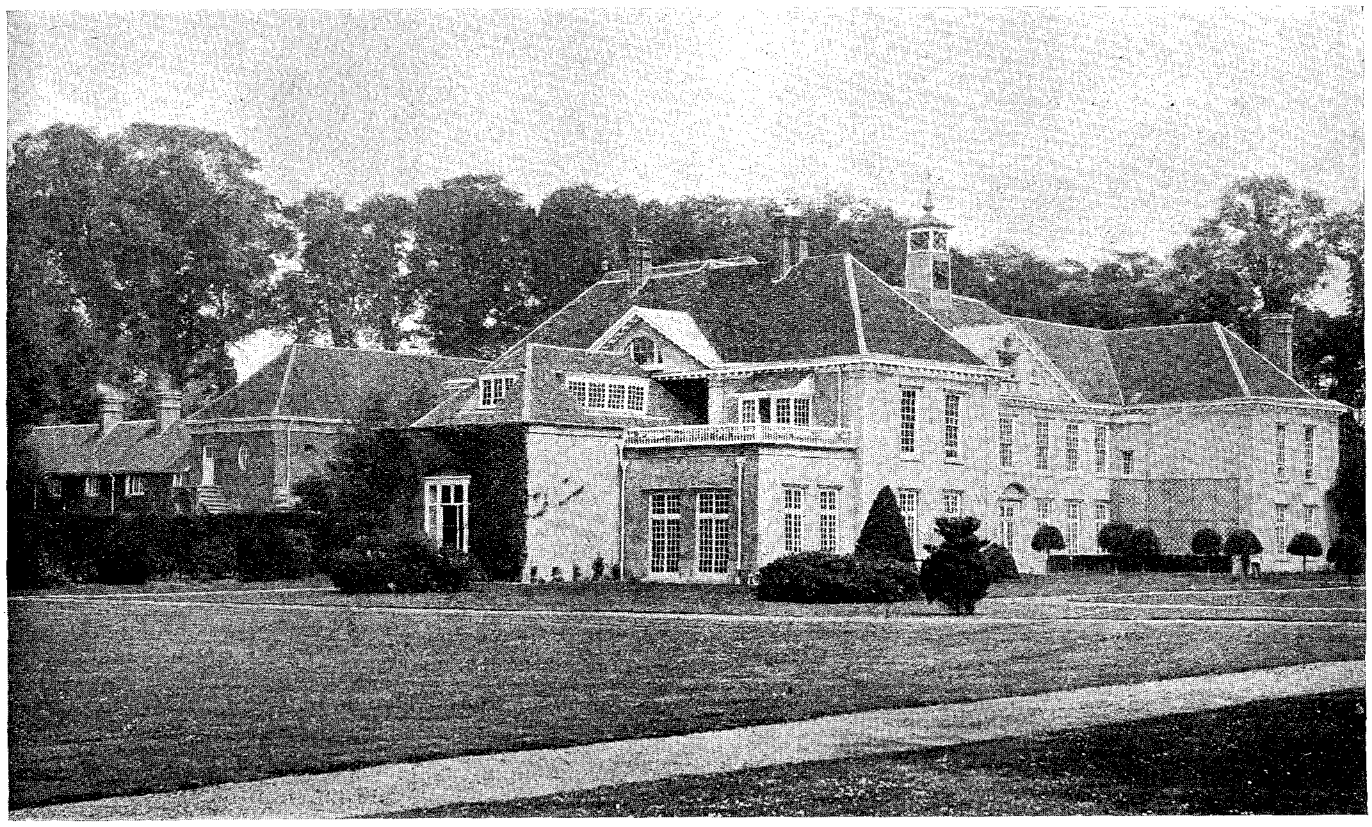
all through her life the wholesome, breezy atmosphere of those early days, when she and her sister scampered like young colts over the prairie, and yet conned their books and listened to their mother's beautiful rendering of the finest gems of literature by the old farm fireside. I have never heard of a single human being who, having admired Frances Willard on the platform or in her public work, was disappointed in her when he came to know her in her home; and this, I think, is the highest testimony that can be given to any public life. She brings to her work and to all her concepts of reform the winged spirit that must always fly above the ordinary level of the world's daily round; a soul that is ever looking upward, and that seems to expand in the conscious presence of the Spirit that guides her life and meets her asprations. She looks upon questions of theology and reform with a wideness of vision that enables her to embrace the whole group of humanity, and yet she does not lose sight of the great horizon from which "the dayspring from on high hath visited" her. As I have studied her life in these last years I have been often reminded of the words she spoke before the Council of Women in 1888, which to me seem to be in complete harmony with the key to which her being is attuned in its growing sense of the world invisible:

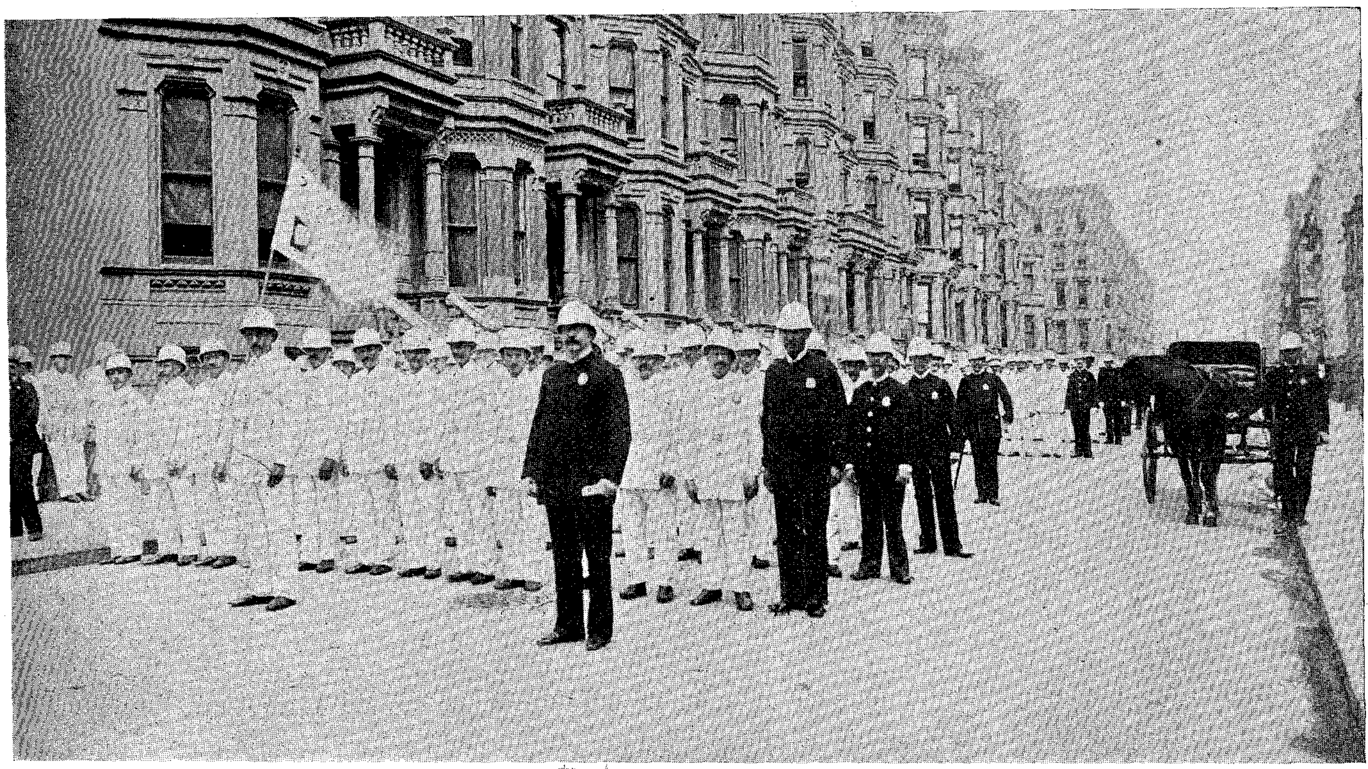
LADY HENRY SOMERSET

"I go like a bee into the gardens of thought; I love to listen to all the voices, and I go buzzing around under the bonnets of the prettiest flowers, and the most fragrant, just like this bee; and when it is a lovely life and a sweet life, it seems to me I get a lot of honey; but I have a wonderful bee-like fashion of carrying it all home to my own Methodist hive. I couldn't do any other way. I am made that fashion; it is part of me. It is worked into the woof and warp of my spirit, the result of the sweet old ways in which I was brought up. I should have to deny myself in my inmost heart if I didn't believe what mother had taught me at her knee; if I didn't, above all the teachings and all the voices, reverence the Voice that calls to me from the pages of the Bible; if I didn't, above all things and always, in my mentality and spirituality, translate God into the term Jesus Christ: I cannot rest except there. The inmost Voice, deep down in my heart, says: 'Lord Jesus, receive my spirit!' Receive it as I sit here listening to women I love and revere and honor for their loyalty to what they believe is the highest and best. Receive it as I go forth into the crowded ways of life with so many voices calling me on every hand. Receive my spirit! It will be the last thought that this brain will think, it will be the last quiver of this heart that has ached and rejoiced. 'Lord Jesus, receive my spirit!'"

It must oft fall out
That one whose labor perfects any work
Shall rise from it with eyes so worn that he,
Of all men, least can measure the extent
Of what he has accomplished.

The temperance cause, in spite of the gigantic strides it has made of late years towards success, is still relegated to the shadowy land of unpopular and supposedly impracticable and visionary reform. The time, however, is at hand when it shall rise phœnix-like and triumphant; and the men and women of the future will look back over the pages of history where, written in golden letters, shall stand the names of the true patriots of this age, and none will be more clearly traced thereon than that of FRANCES WILLARD.


THE PRIORY, REIGATE, ONE OF THE HOMES OF LADY HENRY SOMERSET



WAITING FOR THE WORD TO MARCH
The Street-Cleaners' Parade in New York, May 26, 1896

Colonel Waring's "White Angels"

A Sketch of the Street-Cleaning Department of New York

By William W. Ellsworth

THE march of Colonel Waring's men down Fifth Avenue on a pleasant afternoon last May was one of the most inspiring sights that New York has seen in many a day. We have had "labor parades" before, but never one like this. Here was a body of men whose duty it is to do what is generally considered a menial work—to sweep our streets and take away our garbage—and they marched like honest, loyal citizens, proud of their glistening uniforms and proud of their organization and the man who led them. We who looked on saw one of the greatest examples of the truth of the old-time phrase, "Peace hath her victories no less renowned than war." It was a victory for honesty in municipal government, a victory for real reform, a victory for common sense over "practical politics." Perhaps some who stood upon the curb came to scoff, but no one in sight of the writer did any scoffing after the procession once swung into sight. The people applauded a good "alignment" as if they were looking on at a parade of the Seventh Regiment; and it is safe to say that they went home with a higher idea of the "dignity of labor" and a deeper consciousness of pride in their own city than they had ever known before.

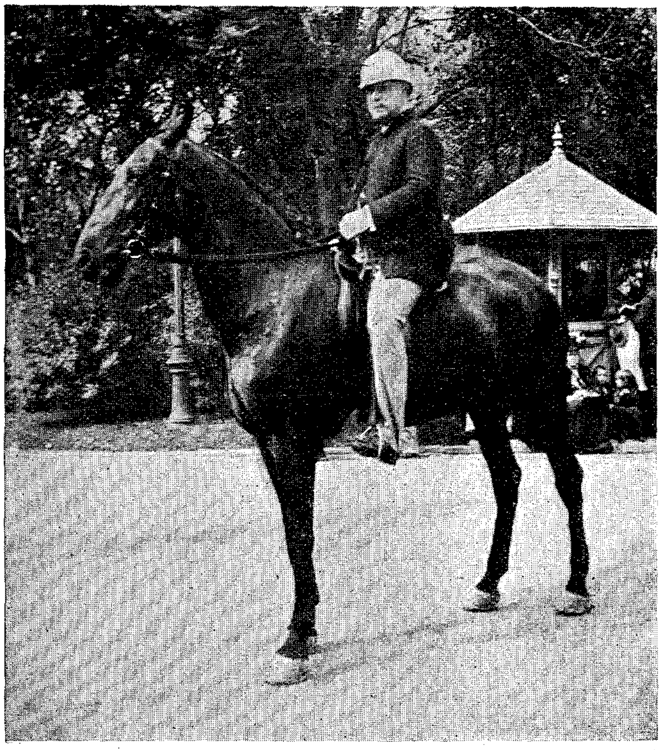
There was infantry and there was artillery in the procession. The infantry bore no arms, and was clad in shining white. The artillery was made up of carts, clean and freshly painted, each one covered with white canvas. The five hundred and fifty drivers sat up straight, each man on the right-hand side of his cart; and the fourteen hundred foot-soldiers marched in close-set ranks, shoulder to shoulder, keeping step to the music of the bands which led each battalion. The Stars and Stripes fluttered over the ranks, and the one sign borne in the procession told the whole story:

420 MILES
OF STREETS
CLEANED DAILY

We all had seen the "white angels" on the streets, an odd man here and there, working hard and no longer leaning wearily on his broom as in days of yore, and we had seen an odd cart going about now and then to collect the sweepings. We knew that these men worked under some sort of system, and that it must be a good one, but it is safe to say that the public had no suspicion of the thoroughness of Colonel Waring's organization until that procession went down Fifth Avenue. That the men and carts were divided into "stables," that everything was perfectly systematized, that there was a genuine *esprit de corps* in this body of street-cleaners—this was the surprise. And at least one onlooker made up his mind that he would find out more about it—and what he has found out is here set down for the benefit of the readers of The Outlook.

HOW THE STREETS ARE SWEPT

On a June morning, a few preliminaries having been arranged, a smart horse and buggy drew up to the writer's door, driven by a young man clad in a modest uniform and a white helmet. The words "Department of Street-Cleaning" were lettered on the side of the buggy, and the young man was a "district superintendent" who was about to undertake the work of initiating his guest into the mysteries of street-cleaning. He was on his regular morning round of visits to section foremen, and before we had gone two blocks a bicycler with a white helmet was seen pedaling along in the distance. When he saw us he stopped his wheel, produced his written report of the previous day's work, and the two men discussed the affairs of the district together. The report showed the number of sweepers who had been at work, regular and extra men, the number of cart-loads of garbage, ashes, and sweepings removed, closing with "No ashes or garbage left in streets." If anything has gone wrong in the district, the foreman is expected to telephone to the stable before eight o'clock, at which hour the superintendent makes out his general report to the main office and sends it by special messenger before starting out on his rounds. The superintendent does not have his foremen wait for him at any particular place, but prefers to drive around and find them. They do not know within an hour when to expect him, and from this time on he is liable to appear at any moment—and general inspectors and members of the personal staff of Colonel Waring are on the alert day and night.



COLONEL GEORGE E. WARING, JR.

The city is divided into eleven districts, each in charge of a superintendent, and nine of these districts have their own stables. The district visited by the writer runs from Fifty-eighth Street to One Hundred and Twelfth Street, on the West Side. It includes all the streets and avenues between Central Park and the Hudson River, and two streets north and south of the Park as far east as Sixth Avenue, which, for districting purposes, bisects the city. The superintendent has under him seven section foremen, with one hundred and twenty-two regular sweepers and sixty carts. Each foreman is responsible for a section about eight blocks in length and across the full width of the district—eight to ten miles of streets. He has from fifteen to twenty sweepers and eight carts in his charge. Each sweeper takes care of about six short blocks or three long blocks, which he sweeps at least once a day and often twice or three times, depending on the traffic. The asphalt of Hester Street, down town on the "East Side," crowded with playing children and hucksters, is swept five times a day. Some of the business districts in the lower part of the city are swept only at night. Broadway, from Fourteenth Street to the Battery, is swept by a contractor, and the same avenue from Twenty-second Street to Eighteenth is taken care of by Italians under a contractor employed by the storekeepers, as has been the custom for many years. There are still some private sweepers in the residence districts, but, as a foreman said, "We don't pay any attention to them—we clean the streets just the same."

In the district which the writer visited are three "section stations"—comfortable rooms secured where the rent is low ($40 a month or less), which are at fairly regular intervals in the district; these are the headquarters of the sweepers. In the old days the men met anywhere, and went to work with more or less irregularity. Now they know just where they belong and what streets they are responsible for. They reach the section stations in the morning in time to put on their white uniform, each one leaving his extra clothing on a peg which bears his name above it. A man (usually somewhat superannuated) is in charge of each station and stays there during working hours. At 6:45 the men line up on the curb before the section foreman, the roll is called, and any special instructions which may have come in a general order from headquarters are given out. Then they are "inspected" just as if they were policemen; uniforms must be fairly clean, and belts and badges in proper place. If a man is sick he sends word and a substitute is taken on for the day. The extra man does not need a uniform, but he must have a white cap.

Colonel Waring was sharply criticised when he put his men into white uniforms, but the result has shown that he knew what he was about. A man in white duck is as incapable of concealing himself as an ostrich. A sweeper who comes out of a liquor-saloon becomes the cynosure of every eye in the block; and a section foreman, bicycling along an avenue, can tell at a glance down a side street whether his men are at their posts or not. The cost of the uniform is $1.25 (each man must have two), the helmet is $1.30, the oilskin suit for rainy days $1.10, and belt and buttons 88 cents—total, $5.78. The city provides each sweeper with broom, watering-can, and scraper (for asphalt); a bag-carrier will soon be added. The man must furnish a shovel and a small hand-broom.

The sweepers are paid $720 a year, which is $2 a day for 360 days, and as they do not work on Sundays except in emergencies, the pay is a little over $2 a day. New men are now paid $600 for the first year, $660 for the second, and $720 for the third, but all who were employed before January 1, 1896, receive the highest wage. They are probably the best-paid unskilled laborers in the world, but they are doing such good work that the city does not begrudge it to them, and, moreover, they are rapidly becoming "skilled." New York is perfectly willing to pay for clean streets; what we used to object to was paying for dirty ones.

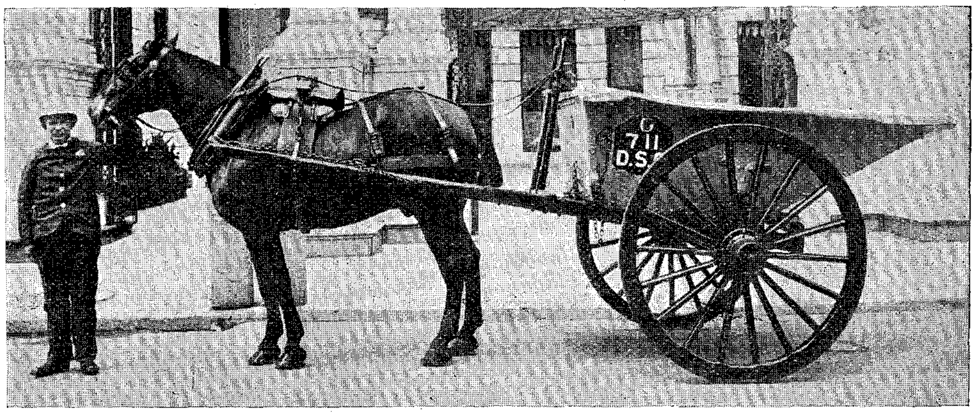
Sunday work is done when it is necessary—after processions on Saturday, etc.—and in some districts a few sweepers and carts are out for several hours every Sunday. The sweepers work till four o'clock in the afternoon, with an hour for dinner. After four the section foreman goes over all of his streets (thorough work in this was made possible by the bicycle) to see that they are in good condition and that all the garbage and ashes have been removed. If he finds any cans unemptied, he telephones to the stable for a cart, unless the can has been put out since the proper hour, in which case he calls the attention of the householder to the matter.

The greatest difficulty which the department has to contend with is the generally dirty habits of the people who use the streets. They throw away banana-skins, bits of paper, and even whole newspapers. If there were plenty of proper receptacles for street refuse, and if the public once got hold of the idea that the thing to do was to put things into such receptacles, this evil could gradually be cured. The societies which Colonel Waring is forming among the school-children to help along the street-cleaning work are doing a great deal of good, especially in the poorer quarters. A man goes along the sidewalk there and carelessly tears up and throws away a letter, and the first thing he knows a small gamin is plucking at his coat, and telling him he'd "better pick up dem papers, 'cos it's against the law, see? and he'll get pulled." The man indignantly spurns the small boy, and proceeds on his way. The boy proceeds also, running along at a respectful distance until he sees a "cop." He tells the "cop" and the "cop" tells the man, and the man goes back and picks up the papers. He has had his lesson, but there are several hundred thousand men just like him in this great city, and it takes a good while to get around.

That the down-town crowded quarters of New York are now kept as clean as Fifth Avenue is a well-known fact. The section foremen there have less territory to cover and more sweepers. It is said that the daily applications at a large free dispensary on the East Side have fallen away one-third in a year—a result which the doctors attribute to better health on account of clean streets.

THE HORSES AND CARTS

The department stables are kept in as good condition as the best private ones. The writer has visited five out of the nine, and each one was as neat as a typical new pin. Not more than two horses out of from sixty to eighty were on the sick-list in any of them, and in one stable but one horse out of eighty had a sore back. Their tails are cut short, but not docked. The carts, sometimes kept in the stables and oftener in vacant lots near by, were in perfect order, tipped up and packed in even rows. The carts are washed every third day in some stables, and in others, where the conveniences are not as great, only once a week. The harnesses are hung up in order, and there is a full supply of extra harness. In the old days there was no extra harness at all, and a break meant the loss of a man's time, with horse and cart, until repairs were made. Each stable has its own blacksmith, harness-menders, etc., and there is a veterinarian to every three stables.

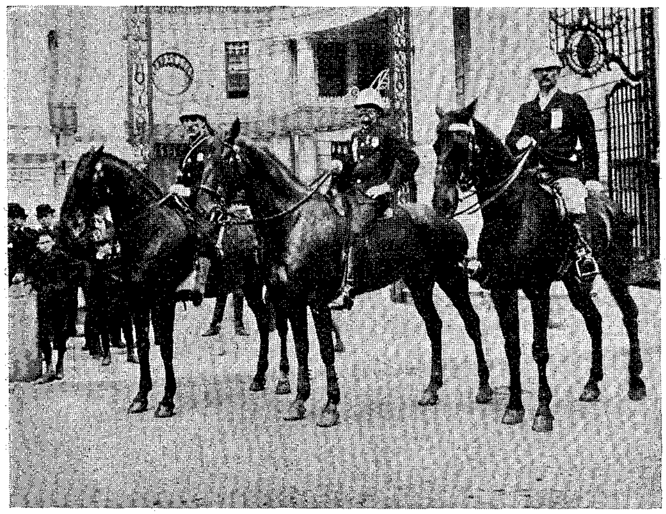

THE PRIZE CART

The drivers come on duty at 6:30 in the morning, and after roll-call and inspection they harness up (each man has his own horse, cart, and harness, for which he is responsible) and start out on their rounds, first gathering the garbage and then the sweepings. At noon most of them are able to take their horses to the stables, as the dumps are generally near stables. The men are through with their work for the day between three and six in the afternoon, the average hour being four o'clock. Hostlers clean and feed the horses. Drivers and sweepers are paid alike, but a driver has more responsibility, and it is harder for him to keep his clothes in good order (he wears a brown suit and helmet); nevertheless many men are fond of horses, and some consider the position of driver to be more important than that of sweeper.

A few new stables would greatly facilitate the work, for as now arranged a horse and cart may be obliged to go two or three miles to the place where they are to collect garbage and ashes, and perhaps another journey of about the same distance to a dump. There is, for instance, no dump on the West Side between Forty-seventh Street and One Hundred and Twenty-ninth Street, a distance of about four miles. There used to be one at Seventy-ninth Street, but it has been abandoned. A horse and cart travel from twenty to thirty miles a day, collect from four to ten loads, according to distance, and the average cost per load is sixty-five cents.

DISCIPLINE

The discipline of the department is on a military basis. Each man is responsible for the men under him. The Commissioner and his deputy are at the head. The general superintendent is in charge of the district superintendents, and the assistant superintendent directs the stable foremen and looks after the horses. The district superintendents give their instructions to the section foremen, who, in turn, communicate directly with the sweepers. There is a conference once a month between the representatives of Colonel Waring's personal staff and the men, represented by one delegate from each section station and one from each stable. As a result of this conference valuable suggestions are often made regarding the detail of the work. The offenses which may be committed, subjecting men to fine or dismissal, are fifty in number—about one-half referring to sweepers and one-half to drivers. A list of these offenses and penalties, printed in large type, is posted conspicuously in section stations and stables. Some extracts from it are given in the accompanying schedule:


SOME OF COLONEL WARING'S STAFF

EXAMPLES OF PENALTIES FOR OFFENSES

Offenses are reported through foremen to superintendents as a first, second, third, or fourth violation of a rule, and the recommendation for punishment must not *exceed* the code of penalties. When the prescribed penalty is dismissal, the offender may be suspended without pay, awaiting the action of the Commissioner. A fourth violation of rules indicates incorrigibility and brings dismissal. There are no suspensions except in cases of men recommended for dismissal. Men who refuse to work while subject to forfeiture of pay are at once dismissed. "D" means dismissal. 1, 2, 3, 5, and 10 mean forfeiture of so many days' pay.

Rule.	Character of Offense.	Penalty.			
		Offense			
		1st	2d	3d	4th
1	Absence for more than five days without authority of the Commissioner	D			
2	Failure to report or send notice to foreman when sick	1	3	D	
3	Absence from roll-call at proper hour	1	2	3	D
5	Failure to provide himself with prescribed uniform, oilskin suits, sweater, and badge, after reasonable time	D			
6	Failure to wear prescribed uniform and badge while on duty in the manner directed by orders	3	D		
10	Neglecting or abusing a horse, whipping or striking a horse, using a horse who is sick or lame, and failing to take such horse to stable or reporting him to foreman	D			
12	Neglecting to have lost shoes replaced on horse at nearest department stable as soon as practicable.	1	3	5	D
16	Failure to remove bits and to dump carts while feeding at noon	5	D		
17	Deliberately trotting or galloping a horse	5	10	D	
19	Loitering at work	2	5	D	
24	Neglecting to pick up small stones found on route, and failing to report large ones or other obstructions lying in the street, such as gutter-planks, etc., to section foreman	1	3	5	D
29	Neglecting to keep load covered and allowing it to blow or spill on street	3	D		
32	Accepting or demanding a fee or gratuity for work done	D			
33	Entering a liquor-saloon during work hours	3	D		
34	Being under the influence of liquor while on duty	D			
43	Being boisterous or using profane language or any incivility to citizens	1	3	5	D
46	Failure to sweep properly	1	2	3	D
48	Absence from post of duty without reasonable excuse	2	3	5	D

It will be noted that these are the maximum penalties, and full punishment is not always meted out. During the first year of Colonel Waring's régime the chief penalty was dismissal. Often a man was dismissed for a time and then taken back; but on January 1, 1896, the rule went into force by which men who were re-engaged had to come in at the new rate ($600 for the first year), and a temporary suspension became so serious that it was necessary to inaugurate some system of lesser punishments. The present plan went into force about April 1 of this year.

In each stable there is a large blackboard where the names of men disciplined are written out for the benefit of their fellows, with the character of the offense and the punishment.

ESPRIT DE CORPS

This was a term which was absolutely unknown in the nomenclature of street-cleaning before the days of Colonel Waring. To-day there is as much *esprit de corps* among the officers and men of the Street-Cleaning Department of New York City as among any body of men in the world. The difference between the old régime and the new is almost solely owing to the fact that the men have found out that nothing is of importance but good work. In the old days the district boss got his man "on a broom" and kept him there. A conscientious stable foreman who tried to have the harness kept in order or the horses well cared for was liable to get himself into trouble. There were no penalties, and every man was as good as every other man—the common laborer often having more "pulls" than his chief. I talked with several stable foremen who were on the force in the old days, and they said that there was only one feeling to-day among them all—they wouldn't go back to the old plan if they could; they know just where they stand, and if they want to keep their places it is only necessary to do good work. Of the 2,500 men now on the pay-rolls about 1,500 were there before Colonel Waring came in. They have done well, and they have been retained. It took some of them quite a time to experience a change of heart, and to find out that it was an actual fact that politics was no longer "in it," and that no one had any power over them except their superior officers. Having once experienced the change, they worked just as well as any one, and many have been advanced and are now filling important positions. An old Tammany foreman, with a diamond still gleaming in his shirt-front (but it was Sunday and he was excusable) told the writer that the men who took the most pride in the recent procession, and drilled the hardest and worked the best, were the "left-overs"—"and Colonel Waring will tell you so, sir."

A DISTRICT SUPERINTENDENT AND HIS ASSISTANT

The procession, by the way, was paid for by the force. The men were to have new uniforms and helmets, and it was a good time to show them off and make an impression on the public. The men wanted to do it, and they paid for it—thirty-five cents for a sweeper or a driver, and more for those who had higher salaries. The amounts were paid voluntarily and not as assessments, and the total cost (mostly for bands) was about $1,600. The drilling was done in the early morning before roll-call.

The district superintendent who drove me around is twenty-five years of age, a graduate of an institute of technology, and a civil engineer by profession. He gets $1,800 a year, and is having an out-of-door life full of interest and incentive, and there is no reason why young men of the same education should not be doing similar work in scores of American cities instead of contentedly drifting along as draughtsmen at $10 and $12 a week. It occurred to me that if any of the smaller cities are in need of Street-Cleaning Commissioners or Superintendents they could not do better than to send to Colonel Waring and get away from him just such a young man as my district superintendent—though I doubt if the Colonel will thank me for making the suggestion.

The Barrens

By William Wilfred Campbell

I know a bit of common countryside,
A stretch of bleak and lonely open land,
Where none of earth's glad beauties do reside,
Nor joyous children of the seasons bland.

Men pass it by as drear and commonplace,
Where only bogs and knotted roots are found,
And, like a worn and sodden human face,
It wears no smile, nor giveth gladdening sound.

A few gnarled trees all twisted wry ashape
Across the dismal sky-line, autumn-blown,
Lean, like to lonesome, grotesque ghosts, agape
For some lost weird the vanished years have known.

A zigzag fence all mossed and tumble-down,
A worn cow-path athwart the barren hill,
A few dead stalks and sedges sere and brown,
Make up this dreariness so stern and still.

Yet I have seen, at settings of the sun
And autumn morns, joys that this landscape wore,
As though through lonely hours its heart had won
Some secret beauty from great nature's store.

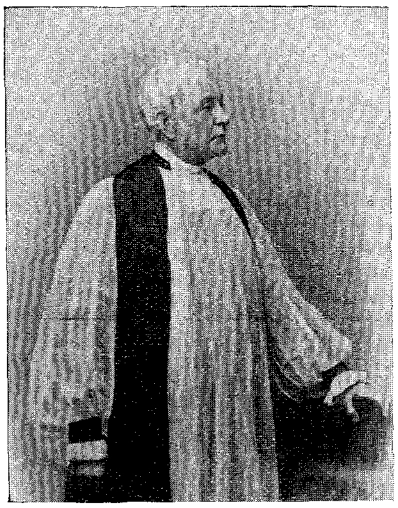
And I have stood and marveled at the peace
And patient splendor of that lonely place,
As of a life that, having won release,
Had left the hopes, new found, on its dead face.

Protestantism in New York

The "Christian City" for May contains an interesting article entitled "A Short Chapter from the Book of Numbers," in which it answers the question, Has Protestantism advanced numerically in New York during the last thirty years? It shows that within the limits of New York City the gain in population has been 86 per cent., while the gain among the Methodists has been 56 per cent., thus indicating that, while the denomination has steadily increased in numbers, the population has increased faster. The Hebrews and Roman Catholics, on the contrary, have increased about 200 per cent. Thirty years ago these elements were about one-third of the population; now they are about one-half. In the metropolitan district the population exceeds 4,000,000. The gain of population in thirty years has been 133 per cent.; the gain of membership in the Methodist Church about 120 per cent. The gain of the Methodists in the suburbs has been greater than in the cities. The gain, however, in that denomination during the last decade is much greater than that of the preceding one, and has nearly reached the ratio of the population's increase. The percentage of gain in some of the other denominations is as follows: Episcopalians, 180 per cent; Presbyterians, 49 per cent.; Baptists, 43 per cent.—as against the total gain of the population of 86 per cent.; the Episcopalians alone outstripping the ratio of the gain of population. In the metropolitan district the rates of increase have been as follows during the last thirty years: Episcopalians, 195 per cent.; Methodists, 120 per cent.; Baptists (on imperfect data), 111 per cent.; and Presbyterians, 105 per cent. These figures show that the actual increase of the four Protestant denominations has equaled that of the population. An interesting inquiry arises at this point: To what are we to ascribe the great growth of the Episcopal Church? In New York City it leads all the denominations. We believe that the answer to the question is to be found, first, in the fact that it has behind it enormous wealth, as, for instance, that of the Trinity Corporation, and that of several other churches. It is financially a matter of comparative ease to plant churches wherever they are needed. In the next place, we mention the wise policy of Episcopalians in the operation of their churches. They do not expect a rector to be preacher, pastor, manager, and general visitor. The one-man ministry is practically unknown among them. Many of their churches have six or eight different clergymen in active service.

Buffalo, the City of Homes[1]

By the Rev. William Burnet Wright



Rt. Rev. A. Cleveland Coxe, D.D., LL.D.
Bishop of Western New York

Buffalo has suddenly become known as the largest market in the world for coal, for flour, for fresh fish, for sheep; and the second for lumber, grain, and cattle. Along the lakes which pour their traffic into her lap an amount of tonnage moves each year greater than that which enters the port of Liverpool or London or all the harbors on our Atlantic coast; and Niagara Falls is expected soon to make her the most important factory in the Union. During the ten years preceding 1890 her population increased from 155,000 to 255,000; the last five years have seen it swelled by nearly 100,000 more; and the fastest railroad train on earth is fully occupied in carrying others to share in her material prosperity.

In view of these well-known facts, one may ask whether the city is being "puffed up" into a second Babylon, or edified after the model of the "New Jerusalem." Her growth in stature is conspicuous. Is her heart gaining strength sufficient to throw life into all her fast-accumulating tissues?

Her physical conditions are such as tend to develop the sound body which helps so much in producing the sound mind. Her streets, broad, straight, and paved with asphalt, are swept clean by frequent winds from the lake. A superb system of parks and parkways, easy accessible, and free from the pneumonia of placards and policemen warning "off the grass," oxygenates her blood. The Niagara River makes perfect drainage easy, and Lake Erie furnishes an unlimited supply of water, which criminal carelessness alone can keep from being always pure. Her dwellings are not built in blocks, but stand apart, each in a bath of air, so that she is not plagued as other cities are by disease-breeding tenement-houses.

Hon. James O. Putnam

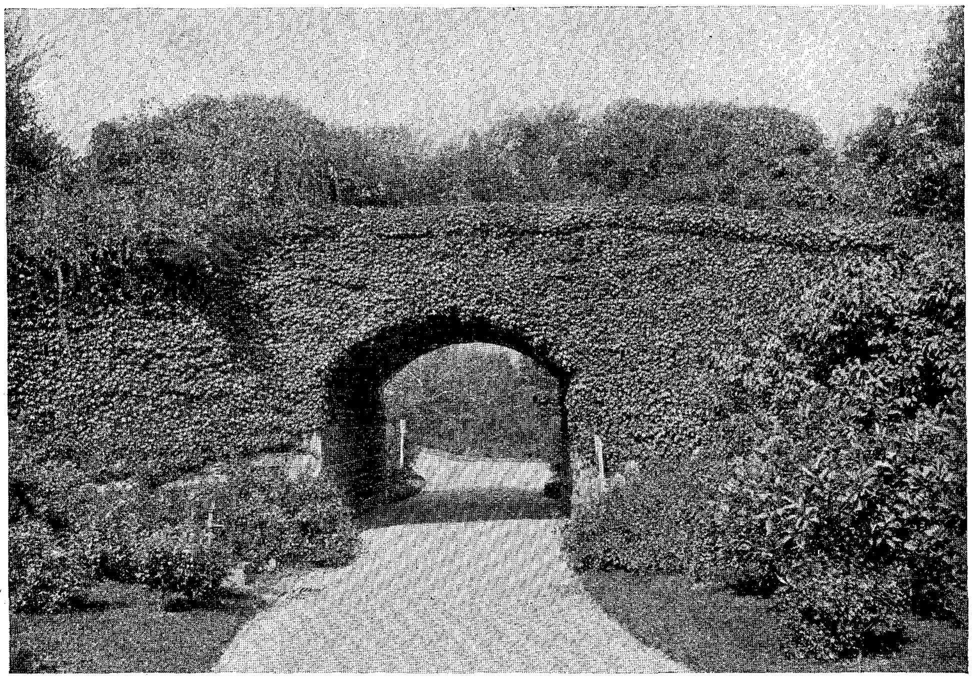
That these advantages have neither been neglected nor abused is indicated by a letter written recently to the Superintendent of her Health Department by a Committee sent from Nashville to inspect the sanitary arrangements of other cities with a view to the improvement of its own. The letter says: "We are about completing our trip of investigating sanitary matters. New York, Philadelphia, Baltimore, and Washington have given us valuable information. . . . We will say that, after looking over the field thus far, you have the ideal system in nearly every particular. Hence, in view of bringing your system particularly and prominently before our people of Nashville, we inclose you a list of questions which we hope you will answer."

The late Rt. Rev. Stephen V. Ryan
(Roman Catholic) Bishop of Buffalo

This glance at the house will prepare the reader to consider the people who live in it. A careful census taken last May by the police, and confirmed from other sources, shows them to be—rejecting fractions—109,000 Americans; 9,000 other persons whose mother tongue is English; 100,000 Germans, 59,000 Poles, 35,000 Irish, 7,000 Italians, and 19,000 who can be grouped only by saying that among them is spoken nearly every language under heaven and that they have come from every zone between the pole and the equator.

The welfare of the city depends upon the success it has in changing these heterogeneous and often antagonistic citizens into homogeneous Americans. The task is difficult, but facts show that it is possible.

The Poles and the Italians each occupy a separate section. To some extent that is true of the Americans and the Germans. But the geographical lines which separate the two last are fading rapidly, and the prevalence of German names among the most influential firms and in the most honorable positions shows that the distinction between "Saxon and Teuton" is vanishing. The green flag also is no longer conspicuous, and the yellow harp is learning to play "Hail Columbia" correctly and with spirit. The Poles and the Italians still appear like veins of trap in the bed-rock, but there is reason to believe that they also will in due



ARCH OVER DELAWARE AVENUE (BUFFALO PARK)

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[1] Previous articles in this series have been: "The Higher Life of American Cities" (introductory), by Mr. Theodore Roosevelt (The Outlook for December 21, 1895); "The Higher Life of New York City," by Albert Shaw (The Outlook for January 25, 1896); "The Higher Life of Chicago," by Melville E. Stone (The Outlook for February 22); "The Higher Life of Boston," by Edward Everett Hale (The Outlook for March 28); and "The Higher Life of New Orleans," by Grace King (The Outlook for April 25). Other articles will be on Philadelphia, by Mr. Talcott Williams, and on St. Louis, by the Rev. John Snyder.

Hon. Eben Carleton Sprague
First President of the Liberal Club

John Milburn
President of Liberal Club

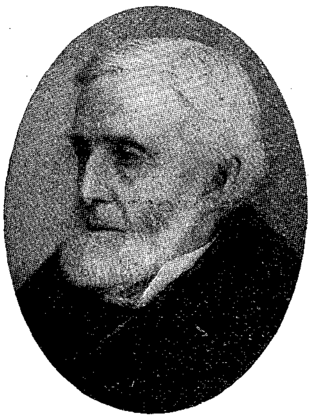
R. B. Adam
Chairman Graves Cross Commission, etc.

Rev. S. S. Mitchell
Pastor of the First Presbyterian Church

time yield to the subtle power which has already Americanized so many others; and that power is the influence of the home.

T. Guilford Smith
President Buffalo Library

There is probably no other city of considerable size in which so large a proportion of the people, both rich and poor, live under their own roofs. That fact seems to me the "in hoc signo" of her higher life.

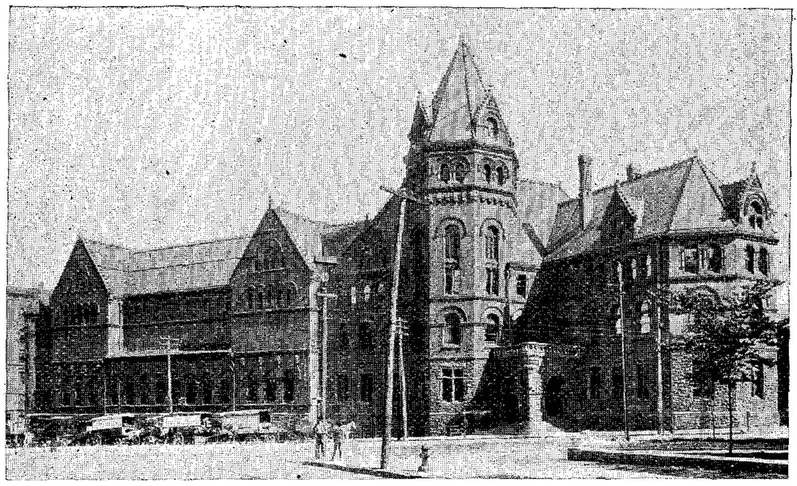


William P. Letchworth
President State Board of Charities

Like other large communities, Buffalo has its "submerged tenth," but the "infected district" is small and peopled chiefly by the dregs of the lake and canal service, together with those others whom such sediment always attracts. Even this Sodom of homeless outcasts is steadily improving, partly through the influence of the Salvation Army, the Rescue Mission, and the free kindergarten recently established there, and still more through an influence which has been scarcely recognized yet, except by the police. Italians, attracted by its cheapness, are crowding into the district. They are of the poorest and most ignorant class, and have vices enough and to spare; but they are singularly free from that particular vice which has drawn the degraded population together, and their presence is slowly driving out those who pander to it. These Italians are exceptionally faithful in their marital relations, and through them the family is gradually banishing the brothel.

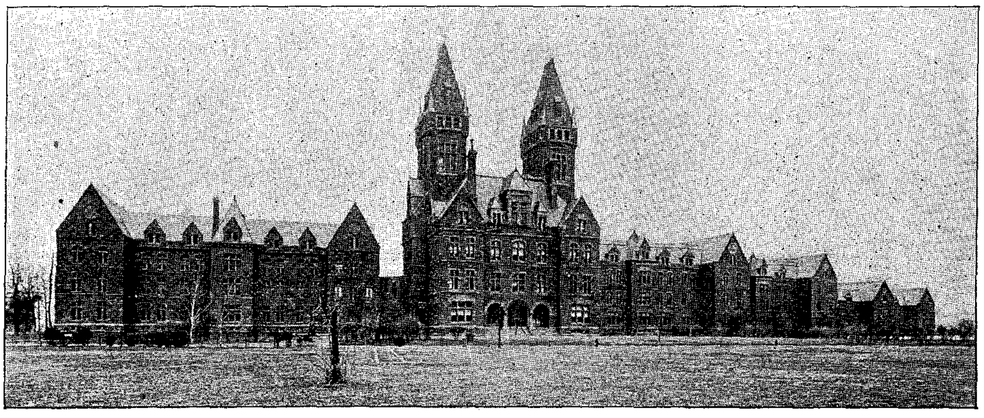
There is much ignorance and crime in the "Little Poland" which forms the east part of Buffalo. It is probably at present the least American and the most turbulent section of the city, and gives more trouble to the police than any other. Yet one fact justifies the expectation that it will in time exert a potent influence for civic virtue.

The Poles, as a class, are poor. They are not distinguished for truthfulness or honesty. They are ignorant of the English language, know little of American institutions, and are almost totally indifferent to their civic duties. They have shown, especially in their ecclesiastical affairs, that same incapacity to obey majorities which effaced their country from the map of Europe. But a seed planted anywhere will, if it grows long enough, transform refuse into fruit, and the seed of promise among the Poles is their eager desire to make homes for themselves. To own a bit of ground with a little house upon it is with them a passion. To gratify that passion they hoard and save and deny themselves luxuries, comforts, and what others count necessities. Thus they plant themselves in the soil, and this characteristic must ultimately make them good citi-

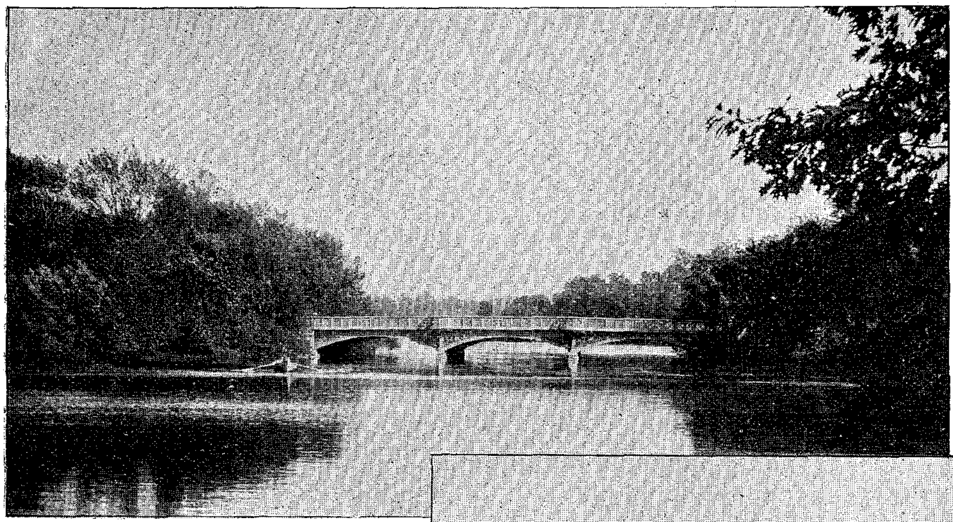


BUFFALO LIBRARY

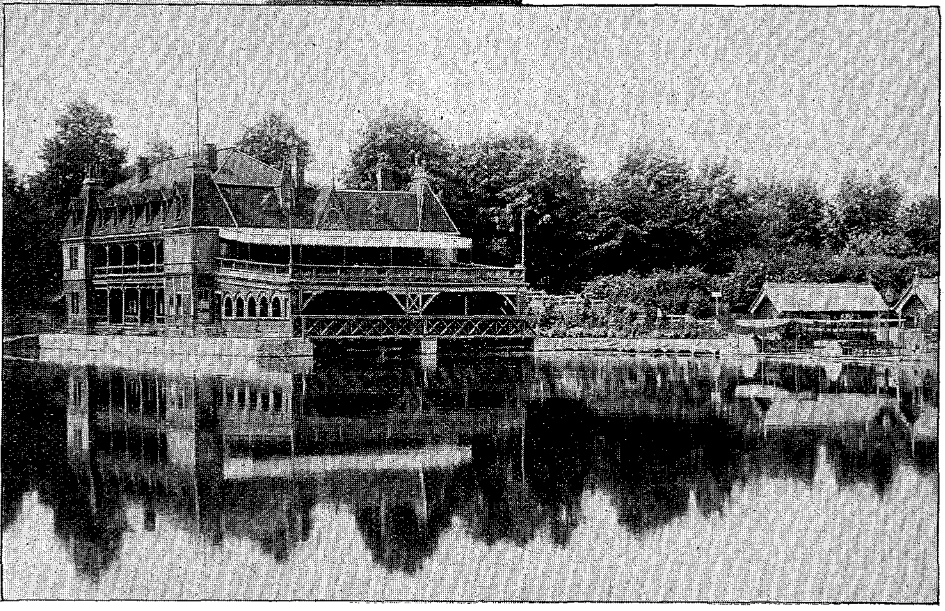
Joseph P. Dudley
President Board of Managers
State Hospital



THE STATE HOSPITAL FOR THE INSANE



A View of the Lake



The Boat-house
BUFFALO PARK

zens—citizens whom demagogues cannot easily control. Every tax levied they will feel. They are putting themselves where their pockets will become their teachers. Signs of promise already appear. They have begun to withdraw their children from the parochial and send them to the public schools, because they feel the need of the English language for their own protection. Here and there one who has paid for his house by living in a single room and letting all the others has discharged his lodgers, got the "carpet and the piano," and yielded to the cravings for a life less sordid than he has ever known. Such first-fruits of the Polish garden have begun to unite in neighborly fellowships. The last month of 1895 saw the establishment of the first Polish club for "Improvement in Science, Literature, and Art." It is officered by intelligent, educated, and capable men. It has already the nucleus of a library, and appears to be the first oasis in their deserts of toil.

While what may properly be called "home influence" has begun to purify the infected district and to Americanize "Little Poland," the same power has worked even more conspicuously among the affluent citizens.

An observant stranger visiting Buffalo a few years ago would have been struck by the contrast between the splendor of her dwellings and the squalor of her public buildings. He might have inferred that it revealed a lamentable lack of public spirit, of civic pride. The inference would not have been unjust, but it would have misled him if he failed to observe a sentiment growing beside the hearthstones which must in time produce the change which would astonish him should he return to-day. For the business part of the city has at last begun to put on beautiful garments and to anoint itself with gladness above its fellows. Among the many buildings for business purposes which have arisen as if by magic within the last four years, several are distinguished no less for beauty than for size and convenience, and one of them, on Ellicott Square, easily takes precedence, both for grandeur and for grace, of any business structure known to me on either side of the Atlantic. To look upon it is an education. These superb edifices and the magnificent churches built within three years were sure to come as soon as the taste trained in affluent homes to be satisfied with nothing but the best began to look out of its windows. A community does well to provide for the comfort and beauty of its homes before attending to the decoration of its markets.

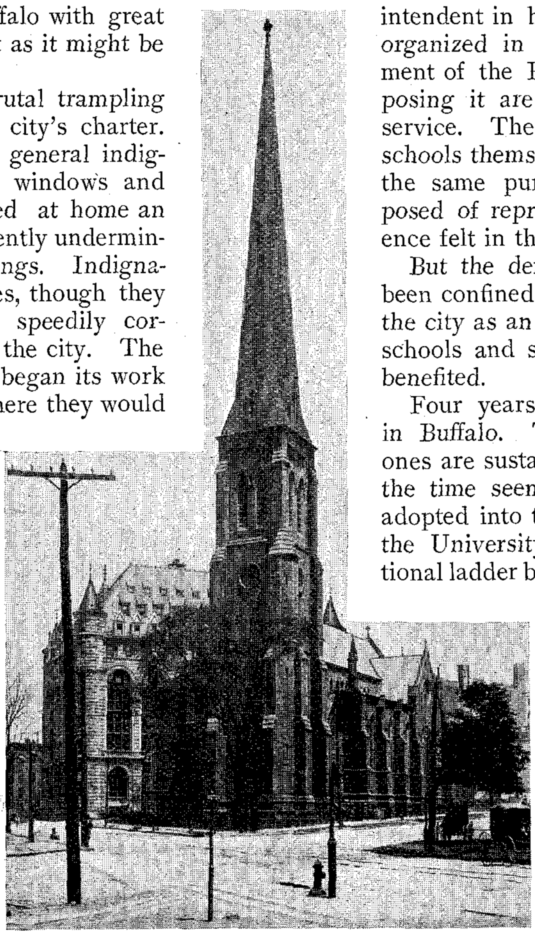
Hon. L. L. Lewis

It has been said that in Buffalo "nothing is ever done until it has to be done." This sneer at the conservatism of her business men is adequately answered by the fact that Buffalo has been remarkably exempt from the depressing dampness caused by collapsing bubbles, and has suffered less than any important city in the Union from financial panics. Home life rarely breeds reckless speculators, and "they laugh best who laugh last," say domestic and substantial burghers.

That awakening to a sense of civic responsibility which has recently appeared in many

IN ELLICOTT SQUARE

American communities came to Buffalo with great power four years ago, and wrought as it might be expected to do in a city of homes.



ST. PAUL'S (EPISCOPAL) CHURCH

Its immediate cause was the brutal trampling by the State Legislature upon the city's charter. The outrage produced intense and general indignation. Men looked out of their windows and perceived that while they had nestled at home an iniquitous political ring had been silently undermining the foundations of their dwellings. Indignation was not exhausted in expletives, though they were abundant. The outrage was speedily corrected, and its chief perpetrator left the city. The spirit of reform grew stronger. It began its work where reforms were most needed; where they would be of most permanent benefit; where lovers of home would naturally feel the keenest interest—namely, with the public schools. These had been vilely neglected by the men of wealth and influence who could educate their children where they liked. Four years ago the schools had become such as are inevitable wherever the positions of teachers are used as rewards for political services, and paid to the orders of saloon-keepers or others who have delivered or are expected to deliver a required number of votes. Less than five years ago a child in one of the public schools brought home a note from his teacher. The note contained four lines of writing, and six offenses against the elementary laws of English orthography and grammar. This note was less exceptional than representative of the quality of instruction the city was giving to its children, when a spontaneous insurrection of citizens threw out of office the culprits directly responsible for the crime, and elected for Superintendent of Education a man of rare honesty and capacity. Improvement began immediately, and has steadily continued. The schools are approaching a true ideal. Other influences—some of them stimulated and some of them created by the same revival—are helping the superintendent in his work. The college alumnæ have organized in an "Association for the Improvement of the Public Schools," and the ladies composing it are alert in using every opportunity of service. The competent lady teachers in the schools themselves have formed an association for the same purpose, and a citizens' league, composed of representative men, has made its influence felt in the same direction.

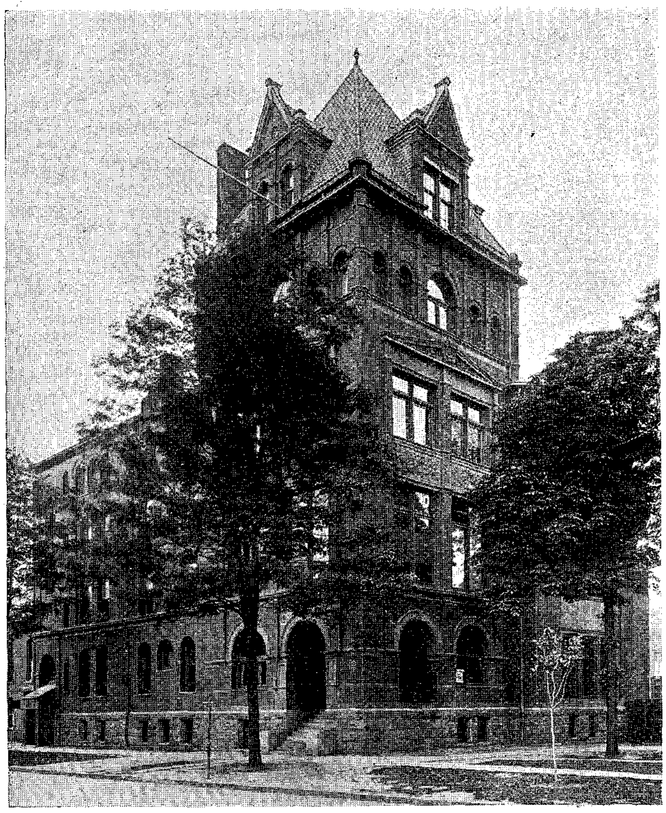
But the demand for better education has not been confined to the public schools. It pervades the city as an atmosphere, and of her fifty private schools and seminaries there are few it has not benefited.

Four years ago there was not a kindergarten in Buffalo. There are several now; ten free ones are sustained by voluntary contributions, and the time seems near when kindergartens will be adopted into the public-school system. Last year the University of Buffalo completed the educational ladder by adding to its departments a School of Pedagogy designed to perfect teachers in the highest branches of their art. The school already numbers eighty-one pupils, of whom some are graduates of the Normal, and some are successfully filling prominent positions in their profession.

The other departments of the University, its Schools of Law, Medicine, Dentistry, and Pharmacy, all well equipped, attract a large and steadily increasing clientage.

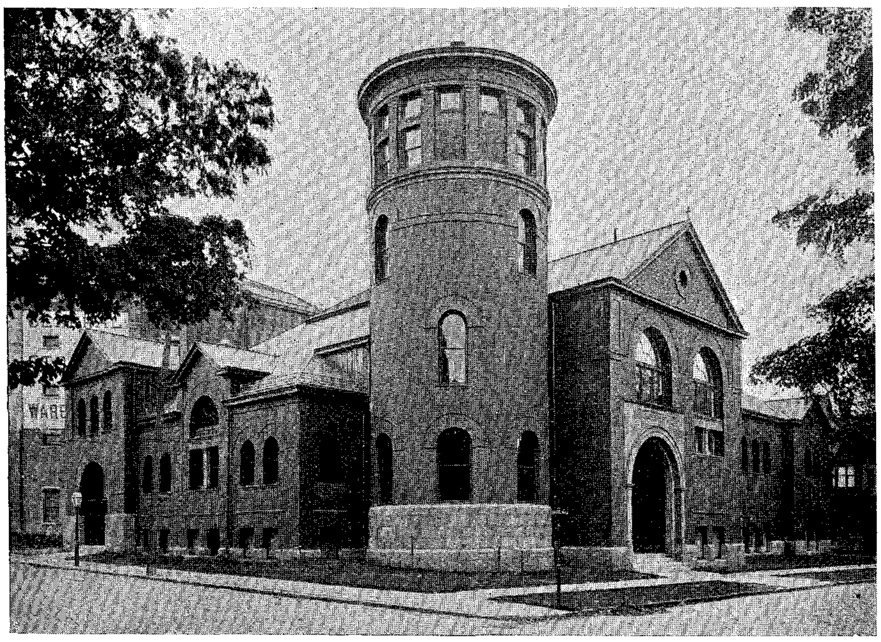
Seventeen small libraries, each containing from a thousand to eight thousand volumes; open at convenient hours; many of them free, and some of them charging a nominal fee, are scattered in different parts of the city. "The Grosvenor," a reference library of thirty-five thousand well-selected volumes, free to all, has during the last year completed and occupied a commodious building, centrally located, and thus augmented its usefulness; while "The Buffalo Library" owns in the heart of the city a building of great beauty and of size sufficient to allow indefinite expansion.

The Civil Service Association meets quietly in a private



WOMAN'S EDUCATIONAL AND INDUSTRIAL UNION

NEW LAFAYETTE CHURCH (PRESBYTERIAN)



GROSVENOR LIBRARY

parlor. It has done much to cultivate a civic spirit in the community; has increased its activity under the encouragement of the general awakening four years ago, and recently received a letter from Mr. Silas W. Burt, the State Civil Service Commissioner, in which he says that he and his colleagues consider it a model for all other cities in the State. Nine Good Government Clubs owe their birth to the same revival.

The Woman's Civic Club, recently founded by the Woman's Union, is throwing into kitchen and parlor the light which other agencies shed into office and store, and the increase of civic spirit is revealed by the general interest manifested by both sexes in applications for municipal franchises. A few years ago the city could give away most valuable rights without attracting attention, but now, when a grant is asked for, the whole community pricks its ears and becomes righteously belligerent.

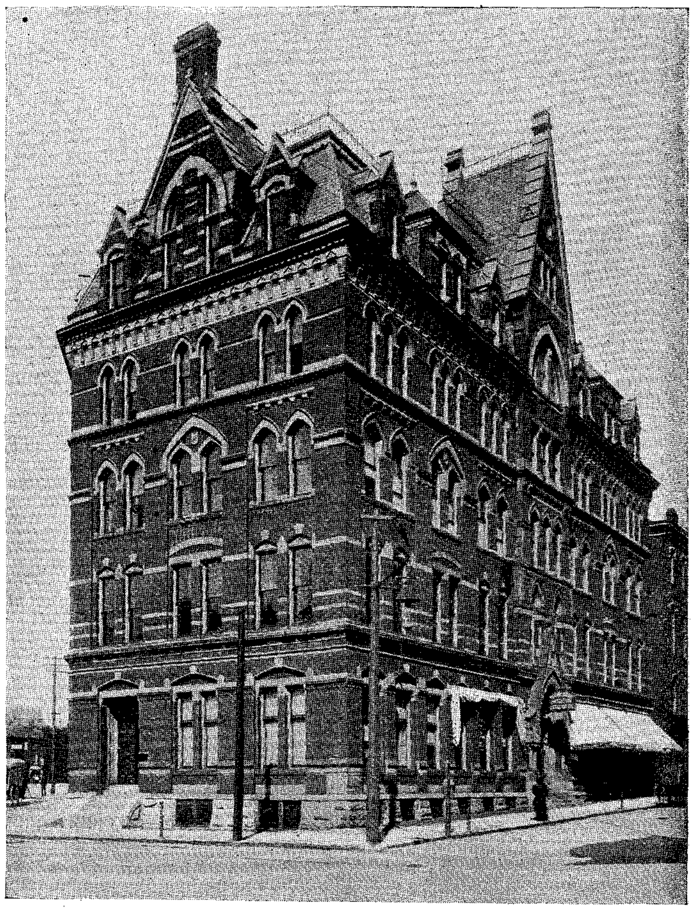
Good homes make good neighbors, and Buffalo is remarkable for the number of small associations in which neighbors drawn together by community of tastes have united for mutual improvement in body, brain, and heart. I have counted a hundred such, and there may be as many more. For physical culture there are athletic, fishing and shooting, golf, polo, and bicycle clubs unnumbered. For the brain there are scientific, literary, architectural, archæological, historical, microscope, and even a chess and checker club. For the culture of the heart there are social, artists', florists', dramatic, and musical clubs. Among these smaller associations, which bring multitudes of men and women together in helpful relations, and are as flowers gemming the ground, larger institutions of similar origin stand like trees. In the "Buffalo Club" the opinions of many representative men may be learned upon any subject which has excited public interest. The Saturn also sheds a kindly influence, and the University Club, composed of college graduates, and just a year old, already exerts a powerful influence for the intellectual advancement of the community.

A wholesome impulse has been given by the Liberal Club, organized four years ago. It is an association of two hundred and fifty gentlemen, who dine together once a month and discuss some subject of importance after hearing it treated by the best-qualified expert that can be found. The address is published in the daily papers, and thus made profitable to the whole community. This Club has proved so useful that one hundred and fifty names are on its waiting list, and a second like it has been recently established. The ladies have sought and achieved the same ends by similar methods, but without the dinner, in the Woman's Contemporary Club.

As might be expected where there are so many Germans, Buffalo is fond of music. One of the influences which have drawn the Germans and Americans together comes from the spacious music-hall which Germans built and Americans frequent. Under the fostering care of both there has been developed, from home talent exclusively, an orchestra which renders well the classic symphonies, and a chorus of three hundred voices.

The charitable work of the city is prosecuted with great and steadily increasing energy. It would be bewildering and useless to enumerate the hospitals and homes for every kind of feebleness, and the many institutions founded to help those who need help in brain or purse as well as in body. These are not characteristic of Buffalo. They are similar to those in other cities. It ought, however, to be said that they have increased both in number and efficiency at a rate which keeps pace—and does more than that, I think—with the city's material growth. Like most beneficent agencies, they draw their life-blood from the churches. The Outlook, assuming that all are familiar with the Prince of Denmark, has asked only for the other parts of Hamlet. Therefore I have not named the churches. One fact, however, about them demands remark. It is this. They are bringing their methods of work into more perfect harmony with that subtle tendency which seems to characterize the genius of Buffalo. Two of them have already established in the least affluent regions of the city homes on the college settlement plan, and a third will probably do the same within a year.

The facts which warrant bright hopes for the future of Buffalo are these: 1. The efforts made for the moral welfare of the city are radical. They aim to make good men and women; not to build a temple with peat sods, but first of all to bake good bricks. 2. They work in harmony with the peculiar and historic genius of the community. They bear the stamp "home-made." 3. They are energetic and they are general.



YOUNG MEN'S CHRISTIAN ASSOCIATION BUILDING

A Friend of Letters: Alexander Macmillan

By Hamilton W. Mabie

ALEXANDER MACMILLAN

The names of some publishers have been so intimately associated with the literary history of their times that they seem as much a part of that history as the names of those men of Letters whose friends and counselors they were. So much has been said about the antagonisms between writers and publishers that the world is likely to forget the close and helpful relations which often exist between two groups of men whose interests, from any rational point of view, are substantially identical. As a matter of fact, it has happened more than once that large-minded publishers have contributed materially to notable literary movements, not only by loyal co-operation with writers of force and influence, but by sagacity of that high order which foresees the drift of thought and recognizes the advent of a new current in human affairs. In England and in this country men of this type have rendered services of a high order, not only to men of Letters, but to the cause of Letters.

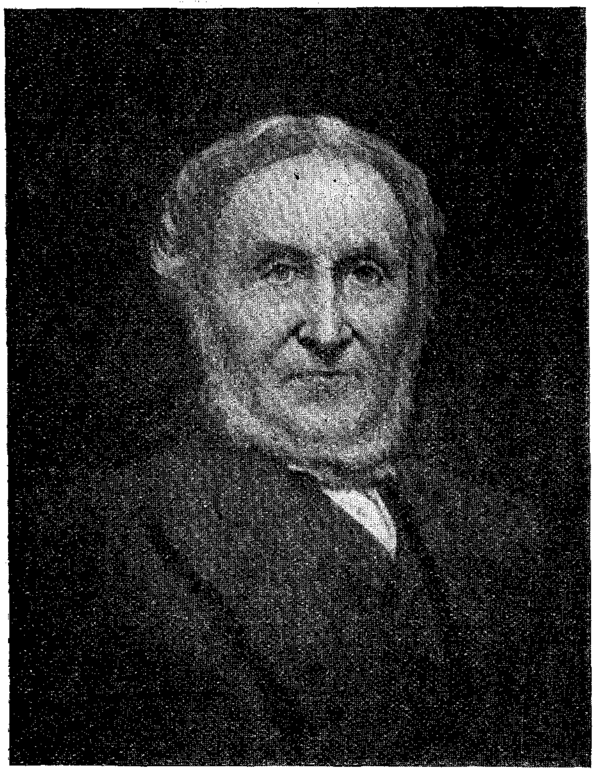
When Mr. Alexander Macmillan died, a few months since, The Outlook promised its readers a fuller account than was possible at the moment of one of these far-seeing and large-minded friends of Letters. It was the characteristic good fortune of Alexander and Daniel Macmillan to establish not only business but intimate personal relations with a group of writers so notable that the imprint of the house has become a kind of guarantee of the quality of the books which bear it. The brothers came of a sturdy and honorable stock; a stock of immense moral and physical vitality, self-respecting, indefatigable, and capable in many directions. Born on the island of Arran, the memories of Argyllshire were long preserved among the descendants of Malcolm Macmillan, the grandfather, who had carried his narrow fortunes from the mainland to the island, and who was a thrifty farmer, an Elder of the Established Church, and a man of rugged character enriched by a vein of sentiment and tenderness. Of his son, the father of Daniel and Alexander Macmillan, the elder brother once wrote: "He was a large, strong man, and only too ready to use his strength. . . . A braver, a more upright man never left this world. I wish I could remember more of him. But what I do makes me feel that he was truly a king and priest, and true 'man of God.'" And he speaks of his mother as "one of the noblest and purest spirits ever manifested in the flesh."

The brothers started early upon the arduous career of building fortune and reputation on the simple and ancient foundation of integrity and industry. They had persistency, enthusiasm, and ability. The beginnings were obscure and unpromising, and, although highly characteristic of the men, must be passed with a word. "I never had the least ambition to rise in the world, as it is called," writes Mr. Alexander Macmillan. "I think that is the bane of life and action. Do the work that is given you; that seems to me the real law of life. Never mind whether you rise or not. It makes my heart ache when young fellows call on me, as they often do, asking for situations, or for work of higher kind than that they have. I have, I am thankful to say, often been able to help a man to work. I count it a great privilege when I can; but ambitious youths who want to rise in the world, and not simply to do the little bit of work God gives them, are very hopeless."

These words sum up also a noble practical philosophy, and, with certain other words of Daniel Macmillan's, they may well form a gospel of rational, Christian business life: "We booksellers, if we are faithful to our task, are trying to destroy, and are helping to destroy, all kinds of confusion, and are aiding our great Taskmaster to reduce the world into order and beauty and harmony. Bread we must have, and gain it by the sweat of our brow, or of our brain, and that is noble, because God-appointed. Yet that is not all. As truly as God is, we are his ministers, and help to minister to the well-being of the spirits of men. *At the same time it is our duty to manage our affairs wisely, keep our minds easy, and not trade beyond our means.*" The idealism so often latent in the Scotch character, and the clear, practical sense which is the heritage of the Scotch race, were never more happily blended than in these words, at once so spiritual in their outlook upon life and so sagacious in dealing with it.

There was a long apprenticeship of hard work before the two brothers, who, by different roads, were steadily approaching the common work to which taste, ability, and circumstances all led the way. In 1843 Daniel Macmillan became the owner of a small publishing business in Cambridge, and Alexander speedily joined in the modest venture. The young men were singularly well equipped for their occupation and opportunity; they had made the most intimate acquaintance not only with every branch and article of book-making, but with the spiritual quality and

KNAPDALE, UPPER TOOTING, FOR SOME YEARS THE RESIDENCE OF ALEXANDER MACMILLAN, AND PRESENTED BY HIM TO THE SUFFRAGAN BISHOP OF SOUTHWARK



ALEXANDER MACMILLAN

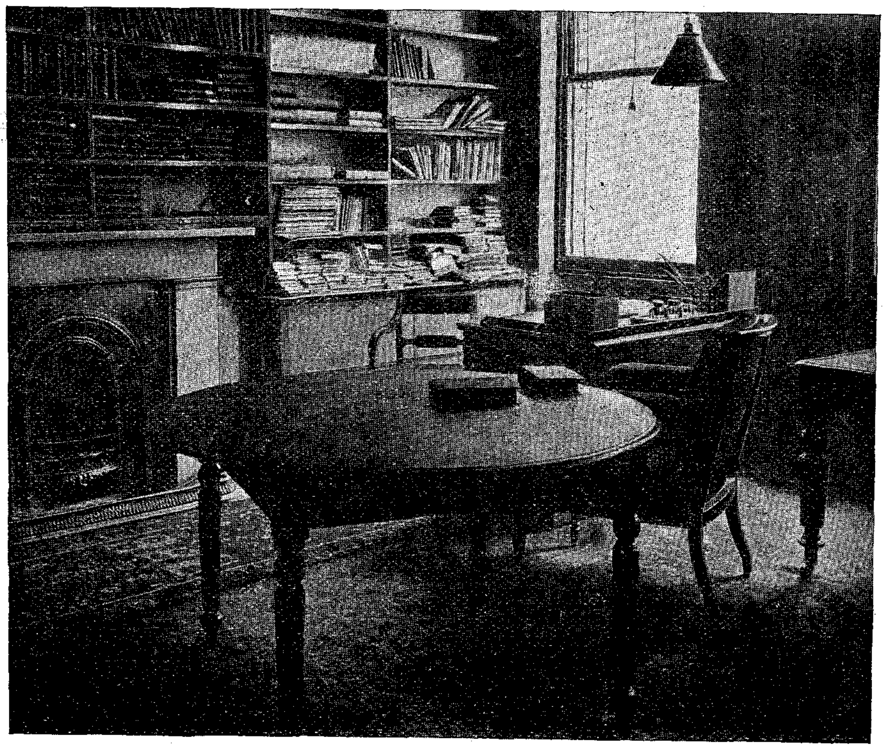
From a Painting by H. Herkomer, A.R.A.

significance of books. They seem to have cared for only the best in thought and style; and no small part of their success was due to the moral insight which each possessed. Success came soon, in a moderate way, but on high lines, and that success was uninterrupted. It was not only a peculiarly honorable success, but it was a success readily explained by the character of the men who were behind it. They were so closely associated and so harmonious in their views and tastes that it is impossible to write of one without writing of the other; and the sketch of Daniel Macmillan, so affectionately prepared by Thomas Hughes, is also the sketch of Alexander Macmillan. The correspondence of the two reads like a chapter out of the literary history of the times; so intimately associated were they with the men who were making that history, and so deeply were their spiritual as well as their material fortunes involved in it. It is a chapter torn from the rich intellectual life of the period, starred with great names, and disclosing a life of thought and aspiration of notable range and impressiveness.

The young publishers were, by virtue of native intelligence and passionate study, men of genuine culture, quite capable of giving as well as of receiving in the fellowship of the eminent writers with whom they came into such intimate friendship; capable, indeed, of that intelligent, independent judgment which is in itself a high development of the critical faculty. They were as deeply moved by the spirit of the new time as were the new men to whom they were drawn. Their thrift and sagacity were matters of method; both were idealists at heart. They shared the kindling hopes of the age. “His youthful enthusiasms for Carlyle and Coleridge, for Shakespeare, Burns, Shelley, Wordsworth, Tennyson, never changed or faded,” wrote a friend of Alexander Macmillan. “He was specially devoted to Plato. . . . He had mastered the leading prose Classics, and they formed for him a secret standard and criterion of excellence which saved him in a way from false admirations, or from being deceived by that specious mediocrity which is perpetually appearing in fresh shapes above the horizon. A lifelong enthusiasm for the best models was at the root of his highest success as a publisher.”

The letters of Daniel Macmillan abound in clear-cut characterization and criticism. He describes a recently published volume of Newman's sermons as “a very curious specimen of the skeptical turn of his mind. He very much reminds me of our great Scotch skeptic, David Hume. . . . He holds fast by Christianity as developed in ‘the Church,’ because the balance of probabilities seems in its favor. If he had not been a Christian and a Churchman, he would have been one of the powerfulest skeptical logic-mills we have had set a-going in this country for many years.” Of Byron he writes: “He never seems to have loved any one. No one seems ever to have loved him heartily. There is a most hateful sense of hollowness running through these letters. . . . I still hold out for Shelley. The ‘Prometheus Unbound’ is a noble utterance of his most noble nature.” Perhaps the greatest spiritual influence to which the two brothers were exposed came from Maurice, one of the loftiest natures and one of the richest minds of the century. The accuracy of Daniel Macmillan's estimates is evidenced not only by his acute comment on Newman, but also by his noble characterization of Maurice: “He towers far above all others, and yet he is the most profoundly humble man I ever knew. . . . He seems to care only for what is living and real.”

The letters are full of sagacious judgments, of sound opinions, of evidences of a wide and rich fellowship with the best men and the most catholic thought. They explain the fact that the catalogue of the house, which grew apace, was not simply a list of great names, but a record of friendship as well. Maurice, Tennyson, Huxley, Spencer, Blackie, Patmore, Kingsley, Arnold, Palgrave, and Hughes were among those whose books bore the imprint of Macmillan & Co. The older brother died in the summer of 1857, and the business, already well established, came under the sole control of Mr. Alexander Macmillan. “Westward Ho!” reached its third edition during the same year, and in that eventful year “Tom Brown's School Days” attained almost at a bound its great and deserved popularity; a popularity which shows no signs of waning. Henceforth success bred success until the business had assumed the commanding position it has now held so long and with such sustained vigor and skill. The keen sense of what constitutes literature, the genius for turning business into personal relations, combined with thrifty methods and shrewd ventures, which were characteristic of the founders of the house, have become traditional in its management.



ALEXANDER MACMILLAN'S ROOM AT BEDFORD STREET, LONDON, ENGLAND

KATE CARNEGIE[1]

By Ian Maclaren

Author of "Beside the Bonnie Brier-Bush," "The Days of Auld Lang Syne," etc., etc.

CHAPTER XIII.—PREPARING FOR THE SACRAMENT

English folk have various festivals in the religious year, as becometh a generous country, but in our austere and thrifty Glen there was only one high day, and that was Sacrament Sabbath. It is rumored—but one prefers not to believe scandals—that the Scottish Kirk nowadays is encouraging a monthly Sacrament, after which nothing remains in the way of historical declension except for people to remain for the Sacrament as it may occur to them, and for men like Drumsheugh to get up at meetings to give their religious experiences, when every one that has any understanding will know that the reserve has gone out of Scottish character, and the reverence from Scottish faith. Dr. Davidson's successor, a boisterous young man of bourgeois manners, elected by popular vote, has got guilds, where Hillocks' granddaughter reads papers on Emerson and refers to the Free Kirk people as Dissenters; but things were different in the old days before the Revolution. The Doctor had such unquestioning confidence in himself that he considered his very presence a sufficient defense for the Kirk, and was of such perfect breeding that he regarded other Kirks with unbroken charity. He was not the man to weary the parish with fussy little schemes, and he knew better than to level down the Sacrament. It was the summit of the year to which the days climbed, from which they fell away, and it was held in the middle of August. Then nature was at her height in the Glen, and had given us of her fullness. The barley was golden, and, rustling in the gentle wind, wearied for the scythe; the oats were changing daily, and had only so much greenness as would keep the feathery heads firm for the handling; the potatoes, having received the last touch of the plow, were well banked up and flowering pleasantly; the turnips, in fine levels, like Hillocks', or gently sloping fields, like Menzies', were so luxuriant that a mere townsman could not have told the direction of the drills; the hay had been gathered into long stacks like unto the shape of a two-storied house, and the fresh aftermath on the field was yielding sweet morsels for the horses of an evening; the pasture was rich with the hardy white clover, and one could hear from the road the cattle taking full mouthfuls; young spring animals, like calves and lambs, were now falling into shape and beginning independent life, though with an occasional hankering after the past, when the lambs would fall a-bleating for their mothers and calves would hang about the gate at evening, where they had often fought shamelessly to get a frothy nose once more into the milk-pail.

Our little gardens were full a-blow, a very blaze and maze of color and foliage, wherein the owner wandered of an evening, examining flowers and fruit with many and prolonged speculations—much aided by the smoke of tobacco—as to the chance of gaining a second at our horticultural show with his stocks, or honorable mention for a dish of mixed fruit. The goodwife might be seen of an afternoon, about that time, in a sunbonnet and gown carefully tucked up, gathering her berry harvest for preserves, with two young assistants, who worked at a modest distance from their mother, very black as to their mouths, and preserving the currants as they plucked them by an instantaneous process of their own invention. Next afternoon a tempting fragrance of boiling sugar would make one's mouth water as he passed, and the same assistants, never weary in well-doing, might be seen setting saucers of black jam upon the window-sill to "jeel," and receiving, as a kind of blackmail, another saucerful of "skim," which, I am informed, is really the refuse of the sugar, but, for all that, wonderfully toothsome. Bear with a countryman's petty foolishness, ye mighty people who live in cities, and whose dainties come from huge manufactories. Some man, reading these pages, will remember that red-letter day of the summer-time long ago, and the faithful hands that plucked the fruit, and the old kitchen, with its open beams, and the peat fire glowing red, and the iron arm that held the copper-lined pan—much lent round the district— and the smack of the hot, sweet berries, more grateful than any banquet of later days.

The bees worked hard in this time of affluence, and came staggering home with spoil from the hills, but it was holiday season on the farms. Between the last labors on the roots and the beginning of harvest there was no exacting demand from the land, and managing farmers invented tasks to fill up the hours. An effort was made to restore carts and implements to their original color, which was abruptly interrupted by the first day of cutting, so that one was not surprised to see a harvest cart blue on one side and a rich, crusted brown on the other. Drumsheugh would even send his men to road-making, and apologize to the neighbors—"juist reddin' up aboot the doors"—while Saunders, the foreman, and his staff labored in a shamefaced manner, like grown-ups playing at a children's game. Hillocks used to talk vaguely about going to see a married sister in Glasgow, and one year got as far as Kildrummie, where he met Piggie Walker, and returned to have a deal in potatoes with that enterprising man. More than once Drumsheugh—but then his position was acknowledged—set off on the Tuesday for Carnoustie with a large carpet-bag, containing, among other things, two pounds of butter and two dozen eggs, and announced his intention of spending a fortnight at the "saut water." The kirkyard would bid him good-by, and give him a united guarantee that Sabbath would be kept at Drumtochty during his absence, but the fathers were never astonished to see the great man drop into Muirtown market next Friday on his way west—having found four days of unrelieved gayety at that Scottish Monaco enough for flesh and blood.

This season of small affairs was redeemed by the Sacrament, and preparations began far off with the cleaning of the kirk. As early as June our beadle had the face of one with something on his mind, and declined to pledge himself for roups of standing corn, where his presence was much valued, not on business grounds, but as an official sanction of the proceedings. Drumtochty always felt that Dr. Davidson was fully represented by his man, and John could no longer disentangle the two in his own mind—taking a gloomy view of the parish when he was laid up by lumbago and the Doctor had to struggle on single-handed, and regarding the future, when both would be gone, with despair.

"Aye, aye, Hillocks," he once remarked to that worthy, "this 'ill be a queer-like place when me an' the Doctor's awa'.

"Na, na, a' daurna promise for the roup, but ye can cairry it on whether a'm there or no; prices dinna hang on a beadle, and they're far mair than appearance. A'm juist beginning tae plan the reddin' up for the Saicrament, an' 'a've nae speerit for pleesure; div ye ken, Hillocks, a' wud actually coont a funeral distrackin'?"

"Ye hev an awfu' responsibility, there's nae doot o' that, John, but gin ye juist jined the fouk for ae field, it wud be an affset tae the day, an' the auctioneer wud be lifted."

With the beginning of July, John fairly broke ground in the great effort, and was engaged thereon for six weeks, beginning with the dusting of the pulpit and concluding with the beating of Drumsheugh's cushion. During that time the Doctor only suggested his wants to John, and the fathers themselves trembled of a Sabbath morning lest in a moment of forgetfulness they might carry something of their farms with them and mar the great work. It was impressive to see Whinnie laboring at his feet in a grassy corner, while John watched him from the kirk door with an unrelenting countenance.

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[1] Copyright, 1896, by John Watson.

The elders also had what might be called their cleaning at this season, examining into the cases of any who had made a "mistak" since last August, and deciding whether they should be allowed to "gang forrit." These deliberations were begun at the collection plate, where Drumsheugh and Domsie stood the last five minutes before the Doctor appeared, and were open to the congregation, who from their places within learned the offenders' prospects.

"The Doctor 'ill dae as he considers richt, an' he's juist ower easy pleased wi' onybody 'at sets a-greeting, but yon's ma jidgment, Dominie."

"I do not wish to dispute with you, Drumsheugh"—Domsie always spoke English on such occasions—"and the power of the keys is a solemn charge. But we must temper a just measure of severity with a spirit of mercy."

"Ye may temper this or temper that," said Drumsheugh, going to the root of the matter, "but a' tell ye, Dominie, there's ower mony o' thae limmers in the country juist noo, an' a'm for making an example o' Jean Ferguson."

So Jean did not present herself for a token on the approaching fast day, and sat out with the children during the Sacrament with as becoming an expression of penitence as her honest, comely face could accomplish. Nor did Jean or her people bear any grudge against the Doctor or the Session for their severity. She had gone of her own accord to confess her fault, and was willing that her process of cleansing should be thorough before she received absolution. When a companion in misfortune spoke of the greater leniency of Pitscourie, Jean expressed her thankfulness that she was of Drumtochty.

"Nane o' yir loose wys for me—gie me a richt minister as dis his duty;" which showed that, whatever might be her deflections in conduct, Jean's ideas of morals were sound.

Preparations in the parish at large began two weeks before the Sacrament, when persons whose attendance had been, to say the least, irregular slipped in among the fathers without ostentation, and, dropping into a conversation on the weather, continued, as it were, from last Sabbath, used it skillfully to offer an apology for past failures in church observance.

"It's keepit up wonderfu' through the week, for a' never like ower bricht mornin's," old Sandie Ferguson would remark casually, whose arrival, swallow-like, heralded the approach of the great occasion. "The roads are graund the noo frae the heich (high glen); we've hed an awfu' winter, neeburs, up oor wy—clean blockit up. Them 'at lives ablow are michty favored, wi' the kirk at their door."

"It's maist extraordinar' hoo the seasons are changin'"—Jamie Soutar could never resist Sandie's effrontery. "A' mind when Mairch saw the end o' the snow, an' noo winter is hangin' aboot in midsummer. A'm expeckin' tae hear, in another five year, that the drifts last through the Sacrament in August. It 'ill be a sair trial for ye, Sandie, a wullin' kirk-goer—but ye 'ill hae the less responsibility."

"Millhole's here, at ony rate, the day, an' we're gled tae see him"—for Drumsheugh's pride was to have a large Sacrament—and so Sandie would take his place at an angle to catch the Doctor's eye, and pay such rapt attention to the sermon that any one not knowing the circumstances might have supposed that he had just awaked from sleep.

Plowmen who on other Sabbaths slept in the forenoon and visited their sweethearts the rest of the day, presented themselves for tokens on the fast day, and made the one elaborate toilette of the year on Saturday evening, when they shaved in turns before a scrap of glass hung outside the bothy door, and the foreman, skilled in the clipping of horses, cut their hair, utilizing a porridge-bowl with much ingenuity to secure a round cut. They left early on the Sabbath morning, forming themselves into a group against the gable of the kirk, and being reviewed with much satisfaction by Drumsheugh, who had a keen eye for absentees from the religious function of the year. At the first sound of the bell the plowmen went into kirk a solid mass, distributing themselves in the servants' pews attached to the farmers' pews, and maintaining an immovable countenance through every part of the service, any tendency to somnolence being promptly and effectually checked by the foreman, who relaxed when alone on other days, but on Sacrament Sabbath realized his charge and never closed an eye. The women and children proceeded to their places on arrival, and the fathers followed them as the bell gave signs of ceasing. Drumsheugh and Domsie then came in from the plate and the administration of discipline, and the parish waited as one man for the appearance of John with the Bible, the Doctor following, and envied those whose seat commanded the walk from the manse down which the procession came once a week with dignity, but once a year with an altogether peculiar majesty.

Drumtochty exiles meeting in London or other foreign places and recalling the Glen, never part without lighting on John and passing contempt on all officials beside him. "Ye mind John?" one would say, wagging his head with an amazement that time and distance had in no wise cooled, and his fellow-glensman would only reply, "Aye, ye may traivel the warld ower or ye see his marrow." Then they would fall into a thoughtful silence, and each knew that his neighbor was following John as he came down the kirkyard on the great day. "Comin' in at the door lookin' as if he didna ken there wes a body in the kirk, a' aye coontit best," but his friend had another preference. "It wes fine, but, man, tae see him set the bukes doon on the pulpit cushion, and then juist gie ae glisk roond the kirk, as much as tae say, 'What think ye o' that?' cowed a'thing." It has been given to myself, amid other privileges, to see (and store in a fond memory) the walk of a University mace-bearer, a piper at the Highland gathering, a German station-master (after the war), an alderman (of the old school), but it is only justice to admit, although I am not of Drumtochty, but only as a proselyte of the gate, that none of those efforts is at all to be compared with John's achievement. Within the manse the Doctor was waiting in pulpit array, grasping his father's snuff-box in a firm right hand, and it was understood that, none seeing them, and as a preparation for the strain that would immediately be upon them, both the minister and his man relaxed for a minute.

"Is there a respectable attendance, John?" and the Doctor would take a preliminary pinch. "Drumsheugh does not expect many absentees."

"Naebody's missin' that a' cud see, sir, except that illgettit wratch, Tammie Ronaldson, and a' coont him past redemption. A' gaed in as a' cam doon, and gin he wesna lyin' in his bed sleepin' an' snorin' like a heathen!"

"Well, John, did you do your duty as an officer of the church?"

"A' stood ower him, Doctor, an' a' juist said tae maesel', 'Shall a' smite wi' the sword?' but a' left him alane for this time." And so they started—John in front with the books, and the Doctor a pace behind, his box now in the left hand, with a handkerchief added, and the other holding up his gown, both dignitaries bare-headed, unself-conscious, absorbed in their office.

The books were carried level with the top button of John's waistcoat—the Psalm-book being held in its place by the two extended thumbs—and neither were allowed to depart from the absolute horizontal by an eighth of an inch, even going up the pulpit stairs. When they had been deposited in their place, and slightly patted, just to settle them, John descended to make way for the Doctor, who had been waiting beneath in a commanding attitude. He then followed the minister up, and closed the door—not with a bang, but yet so that all might know he had finished his part of the work. If any one had doubted how much skill went to this achievement, he had his eyes opened when John had the lumbago, and the smith arrived at the kirk door three yards ahead of the Doctor, and let the Psalm-book fall on the pulpit floor.

"We're thankfu' tae hae ye back, John," said Hillocks. "Yon wes a temptin' o' Providence."

Once only had I the privilege of seeing John in this his glory, and the sight of him afflicted me with a problem no one has ever solved. It might, indeed, be made a branch of scientific investigation, and would then be called the

Genesis of Beadles. Was a beadle ever a baby? What like was he before he appeared in his office? Was he lying as a cardinal in petto till the right moment, and then simply showed himself to be appointed as one born unto this end? No one dared to hint that John had ever followed any other avocation, and an effort to connect John with the honorable trade of plumbing was justly regarded as a disgraceful return of Tammie Ronaldson's for much faithful dealing. Drumtochty refused to consider his previous history, if he had any, and looked on John in his office as Melchizedek, a mysterious, isolated work of Providence. He was a mere wisp of a man, with a hard, keen face, iron-gray hair brushed low across his forehead, and clean-shaven cheeks.

"A've naething tae say against a beard," on being once consulted, "an' a'm no prepared tae deny it maun be in the plan o' Providence. In fact, gin a' wes in a private capaucity, a' michtna shave, but in ma public capaucity, a've nae alternative. It wud be a fine story to gang roond the Presbytery o' Muirtown that the Beadle o' Drumtochty hed a beard."

His authority was supreme under the Doctor, and never was disputed by man or beast save once, and John himself admitted that the circumstances were quite peculiar. It was during the Doctor's famous Continental tour, when Drumsheugh fought with strange names in the kirkyard, and the Presbytery supplied Drumtochty in turn. The minister of St. Mungo's, Muirtown, was so spiritual that he left his voice at the foot of the pulpit stairs, and lived in the Song of Solomon, with occasional incursions into the Lamentations of Jeremiah, and it was thoughtless not to have told Mr. Curlew that two or three dogs—of unexceptionable manners—attended our kirk with their masters. They would no more have thought of brawling in church than John himself, and they knew the parts of the service as well as the Doctor: but dogs have been so made by our common Creator that they cannot abide falsetto, and Mr. Curlew tried them beyond endurance. When he lifted up his voice in "Return, return, O Shulamite, return, return," a long wail in reply, from below a back seat where a shepherd was slumbering, proclaimed that his appeal had not altogether failed. "Put out that dog," said the preacher in a very natural voice, with a strong suggestion of bad temper; "put that dog out immediately; it's most disgraceful that such . . . eh, conduct should go on in a Christian church. Where is the church officer?"

"A'm the Beadle o' Drumtochty"—standing in his place—"an' a'll dae yir pleesure;" and the occasion was too awful for any one, even the dog's master, to assist, far less to laugh.

So Laddie was conducted down the passage—a dog who would not condescend to resist—and led to the outer gate of the kirkyard, and John came in amid a dead silence—for Mr. Curlew had not yet got his pulpit note again—and faced the preacher.

"The dog's oot, sir, but a' tak this congregation tae witness, ye begood (began) it yirsel," and it was said that Mr. Curlew's pious and edifying chant was greatly restricted in country kirks from that day.

It was not given to the beadle to sit with the elders in that famous court of morals which is called the Kirk Session, and of which strange stories are told by Southern historians, but it was his to show out and in the culprits with much solemnity. As a familiar of the Inquisition, he took oversight of the district, and saw that none escaped the wholesome discipline of the Church.

"Ye're back," he said, arresting Peter Ferguson as he tried to escape down a by-road, and eying the prodigal sternly, who had fled from discipline to London, and there lost a leg; "the'ill be a meetin' o' Session next week afore the Saicrament; wull a' tell the Doctor ye're comin'?"

"No, ye 'ill dae naething o' the kind, for a'll no be there. A've nae suner got hame aifter ma accident but ye're tormentin' me on the vera road wi' yir Session. Ye drave me awa' aince, an' noo ye wud harry (hunt) me aff again."

"A weel, a weel"—and John was quite calm—"dinna pit yirsel' in a feery-farry (excitement); ye 'ill gang yir ain wy and earn yir ain jidgment. It wes for yir gude a' spoke, and noo a've dune ma pairt, an' whatever comes o't, ye 'ill no hae me or ony ither body tae blame."

"What think ye 'ill happen?"—evidently sobered by John's tone, yet keeping up a show of defiance. "Ye wud think the Session wes the Sheriff o' Perthshire tae hear ye blawin' and threatenin'."

"It's no for me tae say what may befa' ye, Peter Ferguson, for a'm no yir jidge, but juist a frail mortal, beadle though I be; but a' may hev ma thochts.

"Ye refused the summons sax month syne, and took yir wys tae London—that wes contumacy added tae yir ither sin. Nae doot ye made certain ye hed escapit, but hed ye? A' leave it tae yirsel', for the answer is in yir body," and John examined Peter's wooden leg with an austere interest.

"Aye, aye, ma man," he resumed—for Peter was now quite silenced by this uncompromising interpretation of the ways of Providence—"ye aff tae London, an' the Lord aifter ye, an' whuppit aff ae leg. Noo ye declare ye 'ill be as countermacious as ever, an' a'm expeckin' the Lord 'ill tak the ither leg, an' gin that disna dae, a' that remains is tae stairt on yir airms; and, man Peter, ye 'ill be a bonnie-like sicht afore a's dune."

This was very faithful dealing, and it had its desired effect, for Peter appeared at next meeting, and in due course was absolved, as became an obedient son of the Church.

John did not, however, always carry the sword, but bore himself gently to young people so long as they did not misbehave in church, and he had a very tender heart towards probationers, as being callow members of that great ecclesiastical guild in which he was one of the heads.

When one of those innocents came to take the Doctor's place, John used to go in to visit them in the dining-room on Saturday evening, partly to temper the severity of his wife, Dr. Davidson's housekeeper, who dealt hardly with the lads, and partly to assist them with practical hints regarding pulpit deportment and the delivery of their sermons. One unfortunate was so nervous and clinging that John arranged his remarks for him into heads—with an application to two classes—and then, having suggested many points, stopped under the yew arch that divided the kirkyard from the manse garden, and turned on the shaking figure which followed.

"Ae thing mair; aifter ye're dune wi' yir sermon, whether ye're sweatin' or no, for ony sake fa' back in yir seat and dicht (wipe) yir broo," which being done by the exhausted orator, made a great impression on the people, and was so spread abroad that a year afterwards it won for him the parish of Pitscourie.

CHAPTER XIV.—A MODERATE

As a matter of fact, Dr. Davidson, minister of Drumtochty, stood exactly five feet nine in his boots, and was therefore a man of quite moderate height; but this is not what you had dared to state to any loyal and self-respecting person in the parish. For "the Doctor"—what suggestions of respect and love were in that title on a Drumtochty tongue!—was so compactly made, and bore himself with such dignity, both in walk and conversation, that Drumsheugh, although not unaccustomed to measurement and a man of scrupulous accuracy, being put into the witness-box, would have sworn that Dr. Davidson was "aboot sax feet aff and on—maybe half an inch mair, stannin' at his full hicht in the pulpit." Which fond delusion seemed to declare abroad, as in a parable, the greatness of the Doctor.

Providence had dealt bountifully with Dr. Davidson, and had bestowed on him the largest benefit of heredity. He was not the first of his house to hold this high place of parish minister—the only absolute monarchy in the land—and he must not receive over-praise for not falling into those personal awkwardnesses and petty tyrannies which are signs of one called suddenly to the throne. His were the pride of blood, the inherent sense of authority, the habit of rule, the gracious arts of manner, the conviction of popular devotion, the grasp of affairs, the interest in the people's life, which are the marks and aids of a royal caste. It was not in the nature of things that the Doctor should condescend to quarrel with a farmer or mix himself up with any vulgar squabble, because his will was law in ninety cases in a hundred, and in the other ten he skillfully anticipated the people's wishes. When the minister of Nether Pitfoodles—who had sermons on "Love, Courtship, and Marriage," and was much run after in Muirtown—quarreled with his elders about a collection, and asked the interference of the Presbytery, Dr. Davidson dealt severely with him in open court as one who had degraded the ministry and discredited government. It was noticed also that the old gentleman would afterwards examine Nether Pitfoodles curiously for minutes together in the Presbytery, and then shake his head.

"Any man," he used to say to his reverend brother of Kildrummie, as they went home from the Presbytery together, "who gets into a wrangle with his farmers about a collection is either an upstart or he is a fool, and in neither case ought he to be a minister of the Church of Scotland." And the two old men would lament the decay of the ministry over their wine in Kildrummie Manse—being both of the same school, cultured, clean-living, kind-hearted, honorable, but not extravagantly evangelical clergymen. They agreed in everything except in the matter of their after-dinner wine, Dr. Davidson having a partiality for port, while the minister of Kildrummie insisted that a generous claret was the hereditary drink of a Scottish gentleman. This was only, however, a subject of academic debate, and was not allowed to interfere with practice—the abbé of Drumtochty taking his bottle of claret in an appreciative spirit, and the curé of Kildrummie disposing of his two or three glasses of port with cheerful resignation.

If Drumtochty exalted its minister above his neighbors, it may be urged in excuse that Scottish folk are much affected by a man's birth, and Dr. Davidson had a good ancestry. He was the last of his line, and represented a family that for two centuries had given her sons to the Kirk. Among those bygone worthies, the Doctor used to select one in especial for honorable mention. He was a minister of Dunleith, whose farmers preferred to play ball against the wall of the kirk to hearing him preach, and gave him insolence on his offering a pious remonstrance. Whereupon the Davidson of that day, being, like all his race, short in stature but mighty in strength, first beat the champion player one Sabbath morning at his own game to tame an unholy pride, and then thrashed him with his fist to do good to his soul. This happy achievement in practical theology secured an immediate congregation, and produced so salutary an effect on the schismatic ball-player that he became in due course an elder, and was distinguished for his severity in dealing with persons absenting themselves from public worship, or giving themselves overmuch to vain amusements.

At the close of the last century the Doctor's grandfather was minister of the High Kirk, Muirtown, where he built up the people in loyalty to Kirk and State, and himself recruited for the Perthshire Fencibles. He also delivered a sermon entitled "The French Revolution the just judgment of the Almighty on the spirit of insubordination," for which he received a vote of thanks from the Lord Provost and Bailies of Muirtown in council assembled, as well as a jewel from the Earl of Kilspindie, the grandfather of our lord, which the Doctor inherited and wore on the third finger of his left hand. Had Carmichael or any other minister decked himself after this fashion, it had not fared well with him; but even the Free Kirk appreciated a certain pomp in Dr. Davidson, and would have resented his being as other men. He was always pleased to give the history of the ring, and generally told a story of his ancestor, which he had tasted much more frequently than the sermon. A famous judge had asked him to dinner as he made his circuit, and they had disputed about the claret, till at last its excellence compelled respect at the close of the first bottle.

"'Now, Reverend Sir,' said the judge, 'this wine has been slandered and its fair fame taken away without reason. I demand that you absolve it from the scandal.'

"'My Lord,' said my worthy forbear, 'you are a great criminal lawyer, but you are not well read in Kirk law, for no offender can be absolved without three appearances.'

"My grandfather," the Doctor used to conclude, "had the best of that jest besides two bottles of claret, for in those days a clergyman took more wine than we would now think seemly, although, mark you, my sagacious grandfather always denounced drunkenness, on two grounds: first, because it was an offense against religion, and, second, because it was a sign of weakness."

Some old folk could remember the Doctor's father, who never attained to the Doctorate, but was a commanding personage. He published no sermons, but, as the first Davidson in Drumtochty, he laid the foundations of good government. The Kilspindie family had only recently come into the parish—having purchased the larger part of the Carnegies' land—and Drumtochty took a thrawn fit, and among other acts of war pulled down time after time certain new fences. The minister was appealed to by his lordship, and, having settled the rights of the matter, he bade the factor wait in patience till the Sacrament, and Drumsheugh's father used to tell unto the day of his death, as a historical event, how the Doctor's father stood at the communion-table and debarred from the Sacrament evil livers of all kinds, and that day in especial all who had broken Lord Kilspindie's fences, which was an end of the war. There was a picture of him in the Doctor's study, showing a very determined gentleman, who brought up both his parish and his family upon the stick.

With such blood in his veins, it was not to be expected that our Doctor should be after the fashion of a modern minister. No one had ever seen him (or wished to see him) in any other dress than black cloth and a broad-brimmed silk hat, with a white stock of many folds and a bunch of seals depending from some mysterious pocket. His walk, so assured, so measured, so stately, was a means of grace to the parish, confirming every sound and loyal belief, and was crowned, so to say, by his stick, which had a gold head, and, having made history in the days of his father, had reached the position of a hereditary scepter. No one could estimate the aid and comfort that stick gave to the Doctor's visits, but one quite understood the force of the comparison Hillocks once drew, after the Doctor's death, between the coming to his house of the Doctor and a "cry" from his energetic successor under the new régime.

"He's a hard-workin' body, oor new man, aye rin rinnin', fuss fussin', roond the pairish, an' he's a pop'lar hand in the pulpit, but it's a puir business a veesit frae him.

"It's juist in an' oot like a cadger buyin' eggs, nae peace an' nae solemnity. Of coorse it's no his blame that he's naethin' tae look at, for that's the wy he wes made, an' his father keepit a pig (china) shop, but at ony rate he micht get a wise-like stick.

"Noo, there wes the Doctor 'at's dead an' gone; he didna gang scrammelin' an' huntin' aifter the fouk frae Monday tae Saiturday. Na, na, he didna lower himsel' prayin' an' paiterin' like a missionary body. He announced frae the pulpit whar he wes gaein' and when he wes comin'.

"'It's my purpose,'" and Hillocks did his best to imitate the Doctor, "'to visit the farm of Hillocks on Wednesday of this week, and I desire to meet with all persons living thereon;' it wes worth callin' an intimation, an' gied ye pleesure in yir seat.

"On Tuesday aifternoon John wud juist drap in tae see that a'thing wes ready, and the next aifternoon the Doctor comes himsel', an' the first thing he dis is tae lay the stick on the table; an' gin he hed never said a word, tae see it lyin' there wes a veesitation. But he's a weel-meanin' bit craturie, Maister Peebles, an' handy wi' a magic lantern. Sall," and then Hillocks became incapable of speech, and you knew that the thought of Dr. Davidson explaining comic slides had quite overcome him.

This visitation counted as an event in domestic life, and the Doctor's progress through the Glen was noted in the kirkyard, and any special remark duly reported. Nothing could be more perfect than his manner on such occasions, being leisurely, comprehensive, dignified, gracious. First of all he saluted every member of the family, down to the bairns, by name, for had he not at least married the heads of the household, and certainly baptized all the rest? Unto each he made some kindly remark also—to the good man a commendation of his careful farming, to the good wife a deserved compliment on her butter; the eldest daughter was praised for the way in which she was sustaining the ancient reputation of Hillocks' dairy; there was a word to Hillocks' son on his masterly plowing; and some good word of Dominie Jamieson's about the little lassie was not forgotten. After which the Doctor sat down—there was some difficulty in getting the family to sit in his presence—and held a thorough review of the family history for the last year, dwelling upon the prospects of Charlie, for whom the Doctor had got a situation, and Jean, the married daughter, whose husband might one day have a farm with four pair of horses in the carse. The Doctor would then go out to give his opinion on the crops, which was drawn from keen practical knowledge—his brochure on "The Potato Disease: Whence it Came and How it is to be Met" created much stir in its day—and it was well known that the Doctor's view on bones or guano as a preferable manure was decisive. On his return the servants came in—to whom also he said a word—and then from the head of the table he conducted worship—the plowmen looking very uneasy and the children never taking their eyes off his face, while the gudewife kept a watchful eye on all. At the prayer she was careful to be within arm's reach of Hillocks, since on one memorable occasion that excellent man had remained in an attitude of rapt devotion after the others had risen from their knees, which sight profoundly affected the family, and led the Doctor to remark that it was the only time he had seen Hillocks play the Pharisee in public. The Doctor's favorite passages were the eulogium on the model housewife in Proverbs, the parable of the Good Samaritan, and the 12th chapter of Romans, from which he deduced many very searching and practical lessons on diligence, honesty, mercy, and hospitality. Before he left, and while all were under the spell of his presence, the Doctor would approach the delicate subject of Hillocks' "tout-mout" (dispute) with Gormack over a purchase at a roup, in which it was freely asserted that Gormack had corrupted the Kildrummie auctioneer, a gentleman removed above pecuniary bribes, but not unaffected by liquid refreshment. So powerfully did the Doctor appeal to Hillocks' neighborliness that he took snuff profusely, and authorized the Doctor to let it be understood at Gormack that the affair was at an end, which treaty was confirmed by the two parties in Kildrummie train, when Hillocks lent Gormack his turnip-sowing machine and borrowed in turn Gormack's water-cart. Mr. Curlew had more than once hinted in the Presbytery of Muirtown that Dr. Davidson was not so evangelical as might be desired, and certainly Mr. Curlew's visitation was of a much more exciting nature; but St. Mungo's congregation was never without a quarrel, while the Doctor created an atmosphere in Drumtochty wherein peace and charity flourished exceedingly.

Whatever might be urged in praise of his visitation, surely the Doctor could never be more stately or fatherly than on Sacrament Sabbath, as he stood in his place to begin service. His first act was to wipe elaborately those gold eye-glasses, without which nothing would have been counted a sermon in Drumtochty Kirk, and then, adjusting them with care, the Doctor made a deliberate survey of the congregation, beginning at his right hand and finishing at his left. Below him sat the elders in their blacks, wearing white stocks that had cost them no little vexation that morning, and the precentor, who was determined no man, neither Saunders' Baxter nor another, should outsing him that day in Coleshill. Down the center of the kirk ran a long table, covered with pure white linen, bleached in the June showers and wonderfully ironed, whereon a stain must not be found, for along that table would pass the holy bread and wine. Across the aisle on either side, the pews were filled with stalwart men, solemn beyond their wonted gravity, and kindly women in simple finery, and rosy-cheeked bairns. The women had their tokens wrapped in snowy handkerchiefs, and in their Bibles they had sprigs of apple-ringy and mint, and other sweet-scented plants. By and by there would be a faint fragrance of peppermint in the kirk—the only religious and edifying sweet, which flourishes wherever sound doctrine is preached, and disappears before new views, and is therefore now confined to the Highlands of Wales and Scotland, the last home of our fathers' creed. The two back seats were of black oak, richly carved. In the one sat the General and Kate, and across the passage Viscount Hay, Lord Kilspindie's eldest son, a young man of noble build and carriage, handsome and debonair, who never moved during the sermon save twice, and then he looked at the Carnegies' pew.

When the Doctor had satisfied himself that none were missing of the people, he dropped his eye-glass—each act was so closely followed that Drumsheugh below could tell where the Doctor was—and took snuff after the good old fashion, tapping the box twice, selecting a pinch, distributing it evenly, and using first a large red bandana and then a delicate white cambric handkerchief. When the cambric disappeared, each person seized his Bible, for the Doctor would say immediately with a loud, clear voice, preceded by a gentlemanly clearance of the throat, "Let us compose our minds for the worship of Almighty God by singing to his praise the first Psalm.

"That man hath perfect blessedness
Who walketh not astray—"

Then Peter Rattray, of the high Glen, would come in late, and the Doctor would follow him with his eye till the unfortunate man reached his pew, where his own flesh and blood withdrew themselves from him as if he had been a leper, and Peter himself wished that he had never been born.

"Five minutes earlier, Peter, would have prevented this unseemly interruption—ahem.

"In counsel of ungodly men,
Nor stands in sinners' way."

Before the Sacrament the Doctor gave one of his college sermons on some disputed point in divinity, and used language that was nothing short of awful.

"Grant me those premises," he would say, while the silence in the kirk could be felt, "and I will show to any reasonable and unprejudiced person that those new theories are nothing but a resuscitated and unjustifiable Pelagianism." Such passages produced a lasting impression in the parish, and once goaded Drumsheugh's Saunders into voluntary speech.

"Yon wes worth ca'in' a sermon. Did ye ever hear sic words oot o' the mooth o' a man? Noo, that bleatin' cratur Curlew 'at comes frae Muirtown is juist pittin' by the time. Sall, ae sermon o' the Doctor's wud last yon body for a year."

After the sermon the people sang,

'Twas on that night when doomed to know,

and the elders, who had gone out a few minutes before, entered the kirk in procession, bearing the elements, and set them before the Doctor, now standing at the table. The people came from their pews and took their seats, singing as they moved, while the children were left to their own devices, tempered by the remembrance that their doings could be seen by the Doctor, and would receive a just recompense of reward from their own kin in the evening. Domsie went down one side and Drumsheugh the other, collecting the tokens, whose clink, clink in the silver dish was the only sound.

"If there be any other person who desires to take the Sacrament at this the first table" (for the Sacrament was given then to detachments), "let him come without delay."

"Let us go, dad," whispered Kate. "He is a dear old padre, and . . . they are good people and our neighbors."

"But they won't kneel, you know, Kit; will you . . . ?"

"We 'ill do as they do; it is not our Sacrament." So the father and daughter went up the kirk and took their places on the Doctor's left hand. A minute later Lord

Hay rose and went up his aisle, and sat down opposite the Carnegies, looking very nervous, but also most modest and sincere.

The Doctor gave the cup to the General, who passed it to Kate, and from her it went to Weelum Maclure, and another cup he gave to Hay, whom he had known from a child, and he handed it to Marget Howe, and she to Whinnie, her man; and so the two cups passed down from husband to wife, from wife to daughter, from daughter to servant, from lord to tenant, till all had shown forth the Lord's death in common fellowship and love, as becometh Christian folk. In the solemn silence the sunshine fell on the faces of the communicants, and the singing of the birds came in through the open door with the scent of flowers and ripe corn. Before the congregation left, the Doctor addressed a few words of most practical advice, exhorting them, in especial, to live in the spirit of the Sermon on the Mount, and to be good neighbors. It was on one of those occasions that he settled a dispute between masters and men—whether the cutting of grass for the horses' breakfast should be included in the day's work—and ended the only bitterness known in Drumtochty.

At the kirk gate Hay introduced himself to his father's friend, and the General looked round to find his daughter, but Kate had disappeared. She had seen the face of Marget Howe after the Sacrament as the face of one in a vision, and she had followed Marget to the road.

"Will you let me walk with you for a little? I am General Carnegie's daughter, and I would like to speak to you about the Sacrament; it was lovely."

"Ye dae me much honor, Miss Carnegie," and Marget slightly flushed, "an' much pleasure, for there is naething dearer tae me than keeping the Sacrament; it is my joy every day and mickle comfort in life."

"But I thought you had it only once a year?" questioned Kate.

"With bread and wine and outward sign that is once, and maybe eneuch, for it makes ane high day for us all, but div ye not think, Miss Carnegie, that all our life should be ane Sacrament?"

"Tell me," said Kate, looking into Marget's sweet, spiritual face.

"Is it no the picture of His Luve, who thocht o' everybody but Himsel', an' saved everybody but Himsel', an' didna He say we maun drink His cup and live His life?"

Kate only signed that Marget should go on.

"Noo, a'm judgin' that ilka ane o's is savit juist as we are baptized intae the Lord's death, and ilka time ane o's keeps back a hot word, or humbles a proud heart, or serves anither at a cost, we have eaten the Body and drunk the Blood o' the Lord."

"You are a good woman," cried Kate, in her impulsive way, so quick to be pleased or offended. "May I come to see you some day?"

"Dinna think me better than I am: a woman who had many sins tae fecht and needit many trials tae chasten her; but ye will be welcome at Whinny Knowe for yir ain sake and yir people's, an' gin it ever be in ma poor tae serve ye, Miss Carnegie, in ony wy, it wull be ma joy."

Twice as she came through the woods Kate stopped: once she bit her lip, once she dashed a tear from her eye.

"Where did you go to, lassie?" and the General met Kate at the gateway. "Lord Hay came to the drive with me, and was quite disappointed not to meet you—a very nice lad, indeed, manly and well-mannered."

"Never mind Lord Hay, dad; I've been with the most delightful woman I've ever seen."

"Do you mean she was in kirk?"

"Yes, sitting across the table—don't laugh; she is a farmer's wife, and a better lady than we saw in India.

"Oh, dad," and Kate kissed her father, "I wish I had known my mother; it had been better for me, and . . . happier for you."

[To be continued in the July Magazine Number of The Outlook]

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Never too poor, too ugly, too dull, too sick, too friendless, to be useful to some one.—*Kate Gannett Wells.*

The Bible and the Child[1]

The Bible as Literature

By Washington Gladden

The Bible is the book of religion, but it is also, by eminence, the book of literature. Well may we call it The Book; it is the prolific mother of books; since the invention of printing the book-makers have been busy, a good share of their time, in producing Bibles, and books about the Bible.

The influence of our English Bible upon our language in keeping our speech simple and direct and unstilted is beyond all comprehension. Euphuistic dandyism and Johnsonese magniloquence have been slain by its homely eloquence; and not only have thirsty souls with joy drawn the water of life by its aid from the wells of salvation, but scholars and writers of books have drawn the freshness and grace of literary form from its pure well of English undefiled. It is scarcely an exaggeration to say that our greatest English writers have been the men who best knew their Bibles. John Bunyan read almost no other book, and he contrived to write a book of which, it is said, more copies have been printed than of any other English book except the Bible itself. Of men as far apart in their view of life as Byron and Ruskin, it could with equal truthfulness be said that their mastery of style is largely due to their perfect familiarity with the English Bible.

Complaints of the Bible as archaic and uncouth in its literary form have not, indeed, been wanting; and some of the most amusing books in the language are those which have undertaken to remedy this defect. A translation of the New Testament published in New England in 1833, by an Episcopal clergyman, exhibits in its introduction the need of such a reconstructed Bible. "While various other works," says the translator, "and especially those of the most trivial attainment, are diligently adorned with a splendid and sweetly flowing diction, why should the mere uninteresting identity and paucity of language be so exclusively employed in rendering the Word of God? Why should the Christian Scriptures be divested even of decent ornament? Why should not an edition of the heavenly institutes be furnished for the reading-room, saloon, and toilet, as well as for the church, school, and nursery; for the literary and accomplished gentleman as well as for the plain and unlettered citizen?" This is what this fine writer essays to do, and a few samples of the way he does it may be instructive:

> When thou art beneficent, let not thy left hand know what thy right hand performs.
>
> Contemplate the lilies of the field, how they advance.
>
> At that time Jesus took occasion to say, I entirely concur with thee, O Father, Lord of heaven and earth.
>
> Every plantation which my heavenly Father has not cultivated shall be extirpated.
>
> Salt is salutary; but if the salt has become vapid, how can it be restored?
>
> Be not surprised that I announced to thee, Ye must be reproduced.
>
> For this the Father loves me, because I gave up my life to be afterwards resumed. No one divests me of it, but I personally resign it. I have authority to resign it, and I have authority to resume it.
>
> There are numerous apartments in my Father's temple; if not, I would have informed you.

This will serve as an illustration of the kind of writing to which, for long periods, we might have been delivered, if it had not been for the better model, always in the hands of the common people, of the strong and simple Saxon of our English Bible.

Most true is the contention of Matthew Arnold that, although the Bible is the book of religion and the book of conduct, we cannot draw from it the religious and the moral truth of which it is the treasury unless we treat it as literature. Literature it is, beyond all controversy, and not science, nor philosophy, nor theology. Grievously do we abuse it when we take its phrases as theological formulas, and undertake to piece them together in what we call systematic theology. "To understand that the language of the Bible is fluid, passing, and literary, not rigid, fixed, and scientific, is the first step," says Arnold, "towards a right understanding of the Bible." It is a step which many theologians have never taken. If our Sunday-school teachers could get possession of this truth, a good foundation would be laid for a spiritual and vital theology. And then it would be well to go a little deeper and try to comprehend the fact that all language is an instrument which man has devised for himself—a tool which he has fashioned, and is all the while reshaping for his uses; that it is necessarily imperfect and fallible—never, at its best estate, an instrument of precision; and that the best we can hope for is an approximation to the perfect utterance in words of spiritual realities. That profound discussion of the nature of language in the introduction to Dr. Bushnell's "God in Christ" should be carefully studied by every one who tries to interpret the Bible. In the application of what are called the exact sciences—as, for example, in engineering—it is often necessary to repeat measurements or tests a great many times, and take the average of results that greatly vary. And in the expression of highest truth by means of human language the same method must be employed. The thing has to be said over, many times, in many ways; one analogy after another must be suggested, one aspect after another considered, until, by comparison and combination of all these impressions, the mind reaches something like a complete apprehension. "If we find the writer," says Dr. Bushnell, "moving with a free motion, and tied to no one symbol, unless in some popular effort or for some single occasion; if we find him multiplying antagonisms, offering cross-views, and bringing us round the field to see how it looks from different points, then we are to presume that he has some truth in hand which it becomes us to know. We are to pass round accordingly with him, take up all his symbols, catch a view with him here and another there, use one thing to qualify another, and the other to shed light upon that, and by a process of this kind endeavor to comprehend his antagonisms, and settle into a complete view of his meaning." This is an excellent statement of what is meant when it is said that the Bible is literature, and must be studied as literature in order to be understood.

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[1] Previous articles in this series have been by the Very Rev. F. W. Farrar, Dean of Canterbury (The Outlook for March 21), the Rev. R. F. Horton, D.D. (The Outlook, April 18), and the Very Rev. W. H. Fremantle, Dean of Ripon (The Outlook, May 2). Other articles in the series will be by Professor Frank C. Porter, of Yale University, and by Lyman Abbott.

But while the spiritual and moral content of the Bible is always the main subject of our study the Bible is well worthy of our attention also on account of its literary form. It was the architectural splendor of his capital, no doubt, that the poet was thinking of when he wrote: "Out of Zion, the perfection of beauty, God hath shined forth." If the beauty of architecture is one medium by which he may be manifested, the beauty of the moving epic, the rhythmic ode, the stately oration, the sparkling epigram, is another and a far more perfect medium. The literary beauty of the Scriptures is not an accident; beauty is an essential element of all divine revelation, and as such deserves our most reverent study.

What Professor Moulton describes as "literary morphology" is a matter of interest, and the attempt which he has made, in his recent volume entitled "The Literary Study of the Bible," to give us some account of the leading forms of literature preserved for us in the Scriptures—to show us "how to distinguish one literary composition from another, to say exactly where each begins and ends; to recognize epic, lyric, and other forms as they appear in their Biblical dress, as well as to distinguish literary forms special to the sacred writers," is one to which the attention of all students of the English Bible may well be called. But more important than these technical distinctions is the recognition of the grace and loveliness with which the language of the Bible is often clothed. The power to discern this beauty needs to be cultivated. "Consider the lilies," said the Master. The word seems to mean that we are to sit down among them and study them, to pore over their loveliness until it enters into our souls and takes possession. I know not why so many of the fair flowers of speech are strewn upon the pages of the Book of books, unless it be that their beauty is meant to appeal to our thought and to give us a high and pure pleasure. Consider these blossoms also. This is an integral part of the gospel of God—the revelation of beauty. He saves from that which is low and base by offering us pleasure in that which is high and pure. "Let each one of us," says the Apostle, "*please* his neighbor for that which is good, unto edifying." It is thus that we become the children of our Father in heaven. And the Book which above all others reveals Him offers to our minds abundant pleasure in the graces of beautiful speech.

It may be supposed that such a message as the Bible contains could have been delivered to men in language as tame and unimaginative as that of the Westminster Confession or the Thirty-nine Articles—that God's Bible might have contained no poetry, no music, no kindling eloquence. But such a supposition could not long be entertained by a thoroughly sane mind. The truth about God's love for man and man's life in God cannot be told in cold, logical formularies; the words into which it is poured will glow and burn; the sentences which are charged with it fall into rhythmic beat and reverberation. The hope and joy and glory of it are the best of it, and these cannot be put into logical propositions. The creeds are not the Gospel, any more than the skeleton is the man. The Gospel is not the Gospel when it is separated from the forms of beauty with which it came forth from the heart of God.

The question how the children who are studying the Bible can be made to discern and enjoy this beauty is one to which I am not inclined to propose any definite solution. The main thing is that those who teach the book shall themselves be filled with a sense of its beauty; out of the abundance of the heart the mouth will speak. It would be well for all teachers to study Mr. Moulton's book; but it would not be well for them to burden the minds of their pupils with the technical distinctions of literary form.

To read the Bible with the pupils—if one can read well—selecting those narratives which are most dramatic and those poems which are most beautiful, is the best way of conveying to their minds the sense of its beauty. We read so much by chapters, and study so much by scraps and sentences, that the sense of literary unities is scarcely awakened at all. To read through, at one sitting, or continuously, with judicious omissions, the story of Abraham, or the story of Joseph, or the story of Elijah, or the story of David, or the story of Ruth—not stopping to make many expository comments, and only pointing out the defective ethical standards which the stories often imply, when they are judged by Christ's perfect rule—would be a most valuable exercise in a Sunday-school class. The narratives can be trusted to make their own impression, and it would be difficult to find language more picturesque or attractive than that in which the Bible clothes them. A little maid of seven, after listening with interest to the reading of Bible stories paraphrased for children, said, with a sigh, "Yes, that is good; but I like the real Bible better."

The reading of the lyrical portions of the Bible with young people a little more mature might also be profitable. Such magnificent odes as the Song of Moses and Miriam, the Song of Deborah, the Song of David, should be read through with the pupils, and not marred or belittled by a word of passing comment. To return, after the reading, and call attention to the music of the phrases, the march of the rhetoric, and the splendor of the imagery, would be judicious. But the principal qualification of the teacher is the ability to feel, and to express in his own reading, the lyrical beauty of the poetry. Many of the Psalms and the Prophecies, not a few of the discourses of our Lord, and notable passages in the Epistles and in the Apocalypse, can be treated in the same way. The arrangement of these poetical materials which Mr. Moulton has given us, in strophe and antistrophe, and in what he calls lower and higher parallelisms, while sometimes fanciful, is, on the whole, very helpful to the appreciation of the poetry, and would greatly assist the teacher who sought, by such a method, to convey to his pupils the beauty of the forms in which the saving truth of the Bible is expressed.

Books and Authors

The Reign of Law[1]

We have here the concluding volume of a series, whose first installment, "The Reign of Law," obtained such favorable regard a quarter-century ago. The title of that work indicated the character of the series, and the thesis involved in it is strongly emphasized in the present volume. So far from theology being an inquiry into merely subjective phenomena, it deals with objective realities, which in their essence are the supreme facts of the Universe. "It everywhere rests on Nature as a word for one all-pervading kingdom."

This "Philosophy of Belief" is, therefore, a work of different scope from Mr. Balfour's "Foundations of Belief," which was an inquiry into the theory of knowledge. It has more affinity with Dr. Matheson's "The Psalmist and the Scientist." But while that undertook to show a fundamental concord between the principles lying at the heart of the sacred oracles and those at the base of modern science, the Duke's work is to exhibit the main positions of Christian theology, as everywhere based on natural and necessary laws. So much of these is recognizable as to give us a certainty that they reign even where untraceable. Aiming to avoid whatever points are in controversy between theologians themselves, the writer shows how the truths of theology, as facts, reveal natural law as prevailing in the spiritual no less than in the physical world, *e. g.*: "We have brought a large part of the Christian system under the domain of Law, when we have recognized as necessary, or natural, such conceptions as . . . that the human mind is in some real measure and degree an image of the mind which is supreme in Nature; that a fuller and higher incarnation of it cannot be regarded as difficult of belief; that inspiration, in an infinite variety of degrees, is quite according to the existing constitution and course of things; that the nature and efficacy of sacrifice admits of some reasonable explanation;" etc., etc. The author then goes on to show how Christian ethics, as an inseparable part of Christian theology, is grounded in the natural constitution of things, and how prayer also has its sphere of objective efficiency under the all-including reign of law.

The eminent social position of the writer adds to whatever interest belongs to his treatment of the subject. When statesmen of the British Empire like Mr. Gladstone, Mr. Balfour, and the Duke of Argyll take the field in behalf of Christian theology, we see a great change from the middle of the last century, when Montesquieu said that in the higher circles of English society "every one laughs if one talks of religion." Whatever the present skepticism may count for, we see a rising, not a refluent, tide.

But while freely conceding the ability of the Duke as a theological writer, comparing well with some distinguished doctors of divinity, we have been perhaps most interested in his present work as typical of this time of transition—a time when many stalwart thinkers, who possess the modern spirit, show themselves as yet not so possessed by it as to escape vacillation between the ideas from which they are parting and those which they are laying hold of. The Duke makes a clean sweep of the distinction, still held so tenaciously by many of his fellow-Presbyterians, between the natural and the supernatural. He tells us that it is "purely modern," and "irrational." All that is natural is in fact divine. Human instincts are divinely inspired. Christ appeals to the natural reason and conscience as "the inspired element in man," which will respond to him. "It is significant," he says, "of the sense which Christian theology attaches to the nature of authority, that St. Paul should speak so strongly and so absolutely on the independence of the individual reason in the last resort." He does not hesitate to eliminate the miracle of the dividing of Jordan for the Israelites by referring to a similar event in the thirteenth century, due to a landslip which dammed the river.

On the other hand, he adduces "the conceptions of Christian theology on what are called the 'Persons of the Godhead'" as specimens of a class of ideas "which we are expected to accept on authority alone," since "they all lie in a region which our own consciousness tells us is absolutely inaccessible to any knowledge of our own depending on reason." The word "authority," as here used, is elsewhere defined as that guidance by "the instrumentality of other minds, higher and richer than our own," which we adopt in all daily affairs. But who are those "other minds," on whose authority we are "expected to accept" conceptions of the "three Persons" which no internal light of our own can reveal? To say that they are the divinely gifted evangelists and apostles is to beg the question, now at issue between Christian thinkers, whether the New Testament writers are really sponsors for the verity of the so-called Athanasian creed, whose propositions the Duke has well described as lying in a region inaccessible to the reach of our own reason.

This is a marked case, but not the only case, of incongruity between the old and the new stands in the author's thought, a characteristic which gives such a piebald color to much theologizing of our time. For this the amateur has no cause to be ashamed in the company of the professional. It does, however, seem strange that a writer so well read in contemporary criticism should say of the titles given in Isaiah ix., 6, to the new-born child, that they "are not conceivably applicable to any mere man."

We were about to remark on the noble and inspiring chapter which ends the book, on "Christian Belief in its Relation to Philosophy," but our limits forbid. In view of what we have said, it should be added that in this long and trying period of theological reconstruction the books most helpful to the largest number of inquiring minds are books of this sort, however marked by incongruities. Their unloosened grasp on some conceptions that are passing away inspires confidence to lay hold with them on other conceptions that are destined to prevail. Nature is Spirit. Life is the self-existent, aboriginal Reality. Human life is an included fragment within the divine. Human wills enter as an element into the divine will. Such are the ultimate truths, of which glimpses appear on our author's pages as in his prospect, if not in his possession. He is on the road; he knows the way; he is still in touch with many that are further behind, and therefore the more trusted and helpful as their guide out of the mist to the mount of vision.

An Instructive Review[1]

We all know Froude; we admire his genius, we respect his purpose, even if we do not always laud his success in rewriting history more closely to truth. The interest which cannot fail to attach to this posthumous publication is saddened by our regret that he is with us no more. It is a familiar story that it is concerned with. Its special claim upon our attention, apart from the fact that it is his, is in the attempt which it makes, so characteristic of him, to eliminate misconceptions in the interest of historical reality. The illusions which inevitably haunt us in studying the past arise from our habit of viewing it through the medium of the ideas of our own time. Thus, unhistorical conceptions of the Protestant Reformation arise and prevail. Protestant and Catholic divide now upon dogmas, and we are wont to think it was so at the first. Catholicism and the supremacy of an infallible Pontiff are now synonymous, and to rebel against the latter is to break with the former. But it was not so in Luther's time, when, as Froude says, half of Catholic Europe "regarded the Papacy as a usurpation and an impertinence." According to Cardinal Contarini, at that time, the conversion of Luther and all his followers would not have hindered the rebellion against the Roman hierarchy from going forward with undiminished vigor.

When we speak of the Reformation, we think of the theological and ecclesiastical consequences which it ran into. Our historian puts these aside to show us what it originally was—a revolt of the laity against the clergy—against the most enormous and immoral tyranny that the world has ever endured. In the demonstration of this fact he is content to set aside Protestant testimony at Cardinal Newman's disparaging estimate of it, as based on "bold, wholesale, unscrupulous lying." He rests his case wholly on Catholic witnesses, and "Catholic documents of undoubted authenticity."

The Council of Constance in 1415 had given a warning which the corrupt hierarchy had disregarded. The infamous Pope John XXIII., whom it deposed, was the precursor of the still more infamous Alexander VI. at the end of that century. To him the name of "Antichrist," which only a Protestant fanatic would now apply to Leo XIII., was given by a Catholic at Rome in a letter inviting the interference of the Emperor Maximilian. The fuel of revolution had been thickly piled throughout northern Europe when it was kindled by the spark that Luther struck.

Just then the King of Spain, Charles V., became Emperor of Germany. We usually think of him as the baffled foe of Luther. In Mr. Froude's pages we see him also as the baffled reformer of the Church, whose loyal son he was from first to last. From his accession in 1520 to the Council which met at Trent in 1545, his hope was to maintain the unity of Christendom by reforming the abuses which threatened to disrupt it. The cry of Germany was for a General Council composed of the laity as well as the clergy, presided over by the Emperor, and on German, not Italian, soil. The doctrinal questions of a later period were as yet undeveloped. The demand was for moral reform, for simple righteousness. This demand the Emperor respected, and did what in him lay to make it prevail at Rome. He failed, and it was the disappointment of his life.

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[1] *The Philosophy of Belief; or, Law in Christian Theology.* By the Duke of Argyll. Charles Scribner's Sons, New York. $5.

[1] *Lectures on the Council of Trent.* Delivered at Oxford, 1892–3, by James Anthony Froude, late Regius Professor of Modern History. Charles Scribner's Sons, New York. $2.

The successive Popes with whom Charles had to deal insisted that the Council should be held in Italy, composed of the clergy only, and presided over by the Pope or his legate; that is, that the chief offenders should be judges in their own case. To this it finally had to come, either this or no Council at all, with the single concession that it should be at Trent, in the Tyrol, not far from the Italian frontier. But when Charles had got his Council together, it took the bit in its teeth, it defied control, it was bent on making schism permanent, it became farcical, and was finally broken up by fear of a raid by Maurice of Saxony, acting, as Mr. Froude thinks, in secret collusion with the Emperor. And so the last hope of the peace of Christendom vanished.

The question on which the Church divided in the Reformation was the right of the laity to have a voice in spiritual matters. Rome fought against this as involving her destruction, and she prevailed. Ten years later another Council met at Trent, but only to recognize the fatal consequences of the first, and to equip the Church for reconquest of her lost ground.

As to the often alleged failure of the Reformation, two things may be said: First, and conformably to Mr. Froude's conception of the Reformation, as originally a revolt of the laity against the clergy, we may say with him that every one of the "hundred grievances," in protest against which Germany demanded a General Council, has ceased to exist, many of them even to be remembered. "Everywhere, in Catholic countries as in Protestant, the practices have been abandoned which the laity rose then to protest against. The principles on which the laity insisted have become the rule of the modern world."

Secondly, however disappointed were the hopes of the Reformers concerning the immediate future, their work was no more a failure than the labor of the farmer in the frosty spring. They introduced two germinant principles of illimitable expansive power—the freedom of the individual conscience in immediate responsibility to God, and the authority for conscience of the light enshrined in the records of divine revelation. Poorly as they themselves comprehended or applied them, these principles form the life-blood of whatever sound or stable progress the world is making now. These principles, moreover, when realized, issue in that true toleration, earnest, not indifferent, which respects the right of judgment even of those whose judgment it most opposes. Mr. Froude's remark, "We only tolerate what we think unimportant," therefore leaves us with the doubt whether he has fully discerned the heart of the Reformation movement, whose superficial character he has so accurately described.

* * *

Bishop W. Boyd Carpenter, of Ripon, makes a careful and extended study of the Sermon on the Mount in *The Great Charter of Christ*. What he says is not as important as what he has left unsaid. The real difficulty that religious teachers of the present day are feeling is in the adjustment of modern civilization, with what seem to be its necessary forms and conditions, to the beatitudes. We cannot but feel that Bishop Carpenter has failed to answer this demand. With all the excellences of his diction and with all the ingenuity of his thought, we fail to find in this volume what we most want. It is suggestive of many things; it is in some directions devout and spiritual; but it is not applied to the demands that modern society is pressing upon us; the Bishop does not tread the earth. We do not say that his interpretation of the Sermon on the Mount cannot be applied, only Dr. Carpenter does not show us the way in which it is to be applied. (Thomas Whittaker, New York.) His other recent book, *Some Thoughts on Christian Reunion*, published by Macmillan & Co., has as its fundamental idea that the causes which have led to the rise of sects in Christendom have been the desire to make some special or new doctrine a condition of Christian communion. In consequence of this premise he believes that the way to Christian union is to suppress these special or new doctrines. He is quite right in saying that we want more of the spirit of religion and less of the letter; because intellectual agreement cannot reasonably be expected. He sees much hope for reunion in the decline of interest in special theological ideas, and he believes that Christendom will ultimately unite upon the basis of the historic creeds. It is not easy to see how to reconcile this position with the other, about the spirit and not the letter. Upon the whole, we lay down the book with a feeling of disappointment. The author appears to desire most of all a union of the Episcopal Churches. The non-Episcopal Churches he practically ignores, and while he hopes for a union of the Anglican and the Eastern Churches, he has no reason to hope for a union of the Anglican and the Latin Churches.

The question has arisen, especially within the past year, whether Chaucer and Spenser ever held the position of poet laureate; indeed, if it ever existed before the time of Ben Jonson. This question has been answered generally in the negative, but never so completely as by the author who writes under the pseudonym of "Kenyon West" in *The Laureates*. (F. A. Stokes Company, New York.) In this book we learn that the laureateship was made a regular office in 1630, Ben Jonson being the first to hold it, and that the annuities given by Edward III. to Chaucer, and by Elizabeth to Spenser, were the sole causes for the tradition of their being laureates. The volume gives us in concise form a condensed account of the lives and works of all the English laureates, together with extracts from their works. The sketches are condensed yet comprehensive, and the selections are admirable—many of them must have been weeded out from a mass of poems unfit to be read in this age. We must give special praise to the classification of the selection from Wordsworth. More than in any other classification his biography is reflected in his verse. This is emphasized by the dates which are appended to each poem. This book brings out clearly what ought to be as clearly understood nowadays, namely, that the laureateship does not mean the appointment of the greatest poet, but of the person whose personality is most pleasing to the Court, and who is most in sympathy with the monarch. It is surprising, therefore, that so many great poets have been included in the category, for greatness presupposes independence. However, we have in the cases of both Wordsworth and Tennyson independence united to a genuine regard for the crown and for the royal family. This statement makes plain the fact that the appointment of Shelley or Byron would have been as impossible as the appointment of Mr. Swinburne or of Mr. William Morris in our own day; while the appointment of Mr. Alfred Austin was strictly in accord with the traditions of the place.

In the volume on the *Book of Deuteronomy*, by Andrew Harper, Professor of Hebrew and Old Testament Exegesis, Ormond College, Melbourne, we have one of the best of that valuable series, "The Expositor's Bible." Professor Harper accepts in the main the general results of recent higher criticism, at least as far as Deuteronomy is concerned, declining, however, to accept the extreme conclusions of some critics. He is independent, cautious, reverent, earnest, and always fresh and suggestive. He believes heartily in the inspiration of the Scriptures, and accepts them as the Word of God; and he also believes in the continuous presence of God with his people. His book is pervaded by a delightful spirit. His treatment of the various religious and ethical questions connected with Deuteronomy will prove of great and material assistance to many—we think all—who desire to be true to all real light, and yet do not see how to reconcile the positions of recent criticism with a genuine faith in the inspiration of the Bible. It is too much to say that they will find all their difficulties removed, as it is too much to expect that the most "advanced" students will be satisfied; but all will find the treatment of the questions involved able and candid and devout—the product of a mind notably alert and vigorous, open and generous, richly stored, combining care for the best in the past with readiness for the ever new disclosures of God's spirit. The book is notable also for the writer's sense of the wholeness of human life, his discernment of the fundamental needs and laws common to all people. It thus gives a distinct impression of the practical wisdom of the Deuteronomic code. But especially is the book eminent and constantly quickening to the spiritual life in the writer's apprehension of the fatherly love of God as prompting, and as enshrined in, the Mosaic law. (A. C. Armstrong & Son, New York.)

He is a brave man who dares to attempt that "easie running verse with tendere feet" of which Edmund Spenser was the master, yet so great courage has Mr. George Musgrave, M.A., of St. John's College, Oxford, and now Barrister at Law. What is still more remarkable is that Mr. Musgrave has thought good to use the Spenserian stanza as a medium to translate the *Divine Comedy of Dante* into English. We do not like the result of the attempt. The author is evidently able to translate Dante as well as the English tongue will permit. But his form of verse is a hindrance. It seems to us foreign to the Terza Rime. The stanza breaks the strain of the narrative where it should not be interrupted, and it necessitates the use of words that are archaic. This latter feature would not be objectionable were the archaic wording suitable to the dignity of Dante's thought, but it is not always so. In fact, at times the diction has the air of burlesque. Besides, the author is frequently driven to coin words, which, while their meaning may be obvious, by reason of their oddity distract the attention. It is not good to coin words to help out verse. With all this license, the verse itself often halts. Consequently, notwithstanding some felicitous renderings, we cannot pronounce this translation, which covers only the Inferno, a success. (Macmillan & Co., New York.)

There is a delightfully unconventional flavor to the sermons of A. K. H. Boyd in the volume *Occasional and Immemorial Days*. (Longmans, Green & Co., New York.) They are long sermons, genial, mellow, and discursive as the essays of a "Country Parson." In point of fact, some of them are essays rather than sermons; but they all tend to edification. We have been particularly interested in the sermon "Church Life in Scotland: Retrospect and Prospect," which was preached before the General Assembly of the Church of Scotland in 1890. In a tender and kindly way Dr. Boyd contrasts the present of Scotch Presbyterianism with the past, and the contrast is striking. Our readers know that Dr. Boyd is a Broad Church Presbyterian, and the knowledge of this will give the key to all these sermons.

We have received from the Open Court Publishing Company a new edition, enlarged and revised, of the *Religion of Science*; also a new edition of Professor Max Müller's *Three Lectures on the Science of Language*; also a fourth edition, exactly, so far as one can discover, like the former editions of the same book, of *The Gospel of Buddha*, which is extremely interesting but ought to be fortified with a preface telling the unlearned reader that no life of Buddha is contemporary; none was written for over a thousand years after his death. In addition to these books there is also *The Psychology of Attention*, by Ribot, which ought to be read by our preachers and teachers. In fact, psychology ought to be taught in our divinity schools, and Ribot's would be useful as text-books in the curriculum.

Dr. Cunningham Geikie has continued his Bible studies into the New Testament under the caption *New Testament Hours.* The latest volume, *The Apostles: Their Lives and Letters*, covers the period from A.D. 55 to A.D. 64. In reality the work consists of a running comment on the Epistles to the Galatians, Corinthians, Romans, Colossians, Philemon, Ephesians, Philippians, Timothy, and Titus, fortified with pictures and a chronology. It is not a student's work, but will be acceptable to Bible classes and to the home circle. (James Pott, New York.)

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending June 12. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

One of the most elaborate of recent discussions of *The Doctrine of the Incarnation* is that contained in two large volumes from the hand of Mr. Robert L. Ottley, President of the Pusey House, Oxford, a position which is likely to indicate pretty definitely his attitude on the question. The Outlook will make further comment on this work at a later day. (D. Appleton & Co., New York.)

The Poetical Works of William Wordsworth, edited by William Knight, commented upon in these columns two weeks ago, has reached its fourth volume, which contains as a frontispiece Boxall's portrait of the poet. (Macmillan & Co., New York.)——The same imprint is upon *A Bachelor's Establishment*, translated from Balzac by Clara Bell, with a preface by George Saintsbury, and also, in the Popular Edition, *The Poetical Works of Alfred, Lord Tennyson*, upon volumes four and five of *The Idylls of the King*.

Before the publication of "The Red Badge of Courage" Mr. Crane had written two stories which have now been given to the public: *Maggie, a Girl of the Streets* (D. Appleton & Co., New York), and *George's Mother* (Edward Arnold, New York). It is encouraging to know that these books preceded the story which has brought its writer into such prominence, for they do not in any respect compare in quality with "The Red Badge of Courage."——The story of a life which by strange vagaries of fortune put its past so far behind it that the shadows of that past never fall athwart the future is found in *Honor Ormthwaite*, by the author of "Lady Jean's Vagaries." (Harper & Brothers, New York.)——The readers of Jane Barlow's Irish stories will welcome her latest book, *Mrs. Martin's Company*. This collection of stories has the characteristic touch of local color and intensity of sympathy. The illustrator, Bertha Newcombe, has caught the spirit of the author, and her illustrations have a charm as peculiar as the text. (Macmillan & Co., New York.)——The reading public is indebted to the same publishers for a beautiful edition of *Sense and Sensibility*, illustrated by Hugh Thompson. Never has Jane Austen been introduced to the world in garments more fitting.——Every lover of outdoor life longs, in some happy moment of leisure, for a book written by a lover of nature who loves man and understands him; such a book is *In a Dike Shanty*, by Maria Louise Poole. (Stone & Kimball, Chicago.)——Messrs. Harper & Brothers, New York, have added to their new edition of the works of Thomas Hardy *The Wessex Tales*.

In the handsome new edition of Mark Twain's works appears *A Connecticut Yankee in King Arthur's Court*, which is, in our judgment, one of Mr. Clemens's inferior pieces of work. (Harper & Brothers, New York.)——*Jerry the Dreamer*, by Will Payne (Harper & Brothers), is a novel of American life.——Miss Lilian Bell's latest story, *The Under Side of Things* (Harper & Brothers, New York), is in a way a society novel, and entirely different in spirit and background from "A Little Sister to the Wilderness."

Mr. W. C. Brownell's account of *Newport*, which appears in the American Summer Resorts Series (Charles Scribner's Sons, New York), is a very carefully written piece of work, discriminating, well balanced, and full of the sentiment of one of the most beautiful localities in America. It is a study of the old town done in a literary spirit, and is not in any sense a mere journalistic sketch.——From the same publishers comes the second volume of the new edition of Johnson's *Lives of the Poets*, already commented upon in these columns.——*The Works of Max Beerbohm* (same publishers) is a dainty volume which contains seven essays lightly written, full of agreeable comment, and clever in characterization. The title is humorous or pretentious; probably the first.

The Mermaid Series receives an addition in the form of a collection of *The Plays of Sir John Van Brugh*, edited, with an introduction and notes, by A. E. H. Swaen. The volume is also furnished with Leigh Hunt's essay on Van Brugh, and contains four plays, "The Relapse," "The Provoked Wife," "The Confederacy," and "A Journey to London." (Charles Scribner's Sons, New York.)——The same publishers have put their imprint upon a volume of *Lyrical Verse from Elizabeth to Victoria*, selected and edited by Oswald Crawfurd. The poets of the present reign are omitted. The editor has endeavored to select the most characteristic lyrical verse of each poet, and to present in that way a fairly representative body of English verse of this order.

Mr. H. Clay Trumbull's *Threshold Covenant; or, the Beginning of Religious Rites* (Charles Scribner's Sons, New York), is a serious study in a field with which the writer has already made himself preëminently familiar.

The initial volume in the extensive and valuable Riverside School Library, announced by Houghton, Mifflin & Co. (Boston), is, very appropriately, Mr. John Fiske's *War of Independence*, a volume which is a model in its way and for its purpose. Further comment on the whole series will be made later.

Mr. Watson's sonnets called out by the Armenian question have been collected and published in a dainty volume by Stone & Kimball (Chicago), under the title *The Purple East;* and the George H. Eastman Company, of this city, have made an equally dainty volume of Mr. Gustav Kobbe's *My Rosary, and Other Poems.*

Lovers of music and of birds will welcome *The Evolution of Bird-Song*, by Charles A. Witchell. (Macmillan & Co., New York.)——A second and revised edition of *Public Speaking and Debate*, by George Jacob Holyoake, has just been published by Ginn & Co. (Boston, Mass.).——*Gerhard's Sacred Meditations*, translated from the Latin by the Rev. C. W. Heisler, A.M. (Lutheran Publication Society, Philadelphia), is a book of spiritual suggestion, meditative in spirit and form.

The Life of James McCosh is largely autobiographical, under the very intelligent editorship of Professor William M. Sloane. (Charles Scribner's Sons, New York.)——The same remark may be made with reference to *The Life and Letters of Charles Bulfinch, Architect*, edited by his granddaughter, Ellen Susan Bulfinch. (Houghton, Mifflin & Co., Boston.)——Mr. Henry S. Salt's *Life of Henry David Thoreau* (Charles Scribner's Sons) is, on the other hand, a narrative of the experience and work of the recluse of Walden Pond, with an estimate of his character and talent.

Very dainty in appearance and typography is the volume devoted to *English Literary Criticism*, which aims to sketch the development of criticism and of the critical method in England, and to illustrate each phase of that development by examples taken from the most representative writers. Mr. C. E. Vaughan furnishes an introduction. (Charles Scribner's Sons, New York.)——The Albion edition of *The Poetical Works of John Milton* (Frederick Warne & Co., New York) presents in a very compact form a body of the noblest verse to be found in English literature. It contains an introductory memoir, notes, and a bibliography. The volume is rather thick and a little heavy, but, on the other hand, the type is very clear and comfortable to the eye.

Books Received

For the Week Ending June 12

D. APPLETON & CO., NEW YORK

Crane, Stephen. Maggie. 75 cts.

JAMES CLARKE & CO., LONDON, ENG.

Proceedings of the First National Council of the Evangelical Free Churches, 1896.

WILLIAM E. DAVENPORT, BROOKLYN

Davenport, William E. Poetical Sermons.

THE EVANGELIST PRESS, NEW YORK

Dennis, Rev. James S., D.D. The Turkish Problem and the Status of Our Missionaries.

GINN & CO., BOSTON

Holyoake, George J. Public Speaking and Debate. $1.

HARPER & BROS., NEW YORK

Twain, Mark. A Connecticut Yankee in King Authur's Court. $1.75.
Payne, Will. Jerry the Dreamer. $1.25.
Honor Ormthwaite. By the Author of "Lady Jean's Vagaries." $1.
Bell, Lilian. The Under Side of Things. $1.25.
Hardy, Thomas. Wessex Tales. $1.50.

HENRY HOLT & CO., NEW YORK

Vachell, Horace A. The Quicksands of Pactolus. $1.

HOUGHTON, MIFFLIN & CO., BOSTON

Bulfinch, Charles. Life and Letters. With Other Family Papers. Edited by Ellen S. Bulfinch. $5.
Fiske, John. The War of Independence. 60 cts.

THE INTERNATIONAL COMMITTEE OF Y. M. C. A., NEW YORK

Doggett, L. L. History of the Young Men's Christian Association. Vol. I. $1.

J. B. LIPPINCOTT CO., PHILADELPHIA

Winter, John Strange. The Truth-Tellers. 50 cts.
Buchanan, Robert. A Marriage by Capture. 75 cts.
Davis, Harriet R. In Sight of the Goddess. 75 cts.

MACMILLAN & CO., NEW YORK

Daudet, Alphonse. Kings in Exile. Translated by Laura Ensor and E. Bartow. $1.
Balzac, Honoré de. A Bachelor's Establishment. Translated by Clara Bell. $1.50.
Barlow, Jane. Mrs. Martin's Company, and Other Stories. 75 cts.
Witchell, Charles A. The Evolution of Bird-Song.
Carleton, William. Traits and Stories of the Irish Peasantry. $1.50.
Ottley, Robert L. The Doctrine of the Incarnation. 2 Vols. $3.50.
Arnold, Matthew, and John Morley. A Guide to English Literature and Essay on Gray; On the Study of Literature. 75 cts.

OPTIMUS PRINTING CO., NEW YORK

Arthur, T. S. Ten Nights in a Bar-Room. 25 cts.

GEORGE H. RICHMOND CO., NEW YORK

Kobbe, Gustav. My Rosary, and Other Poems.

CHARLES SCRIBNER'S SONS, NEW YORK

The Life of James McCosh. Edited by William Milligan Sloane. $2.50.
Trumbull, H. Clay. The Threshold Covenant. $2.
Brownell, W. C. Newport. 75 cts.
The Works of Max Beerbohm. $1.25.
Bibliographica. Part IX. (Imported.) $2.
Sir John Vanbrugh. Edited by A. E. H. Swaen. (Imported.) $1.25.
Crawfurd, Oswald. Lyrical Verse. (Imported.) $1.25.
English Literary Criticism. With Introduction by C. E. Vaughan. (Imported.) $1.50.
Johnson, Samuel. Lives of the Poets. With Notes by Arthur Waugh. Vol. II. $2.50.
Salt, Henry S. Life of Henry David Thoreau. (Imported.) $1.

STONE & KIMBALL, CHICAGO

Pool, Maria Louise. In a Dike Shanty. $1.25.
Watson, William. The Purple East. 75 cts.

FREDERICK WARNE & CO., NEW YORK

Milton, John. Poetical Works. $1.50.

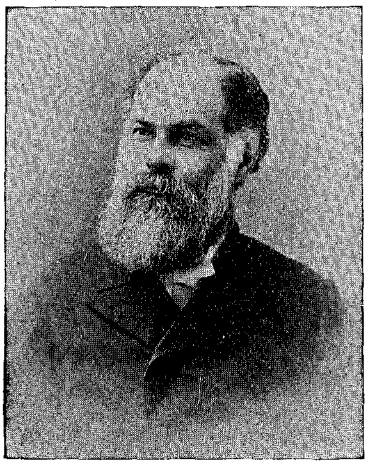
JOHN D. WATTLES & CO., PHILADELPHIA

Trumbull, H. Clay. Teachers' Meetings: Their Necessity and Methods. 30 cts.

THE YOUNG CHURCHMAN CO., MILWAUKEE

Whipple, Rt. Rev. H. B., D.D. Unity and the Lambeth Declaration.

The Religious World



The Rev. W. B. Wright, D.D.

The Rev. William Burnet Wright, D.D., of Buffalo, whose portrait is at the head of this paragraph, and who contributes an article to the present issue of The Outlook on "The Higher Life of Buffalo," spent most of his ministerial career as pastor of the church in Boston which more recently has been known as the Berkeley Temple. He was the successor in that field of the late Dr. Dexter, of the "Congregationalist." For many years, until the nature of the neighborhood entirely changed, Dr. Wright remained pastor of that church. Later he was called to the First Church in New Britain, and from there was called to Buffalo. He is a most genial and delightful man, whose writings are widely known, and whose scholarly habit and methods adapt him for service among thinking people. His ministry in Buffalo has been singularly successful. He belongs to the class of men who emphasize realities more than theories; who believe in the continuous ministry of the Holy Spirit; and who have no care and no heart for controversies concerning things in infinity and eternity. Few men are better qualified to write concerning the bright side of any phase of our modern life than this Buffalo pastor.

Missions at Clifton Springs Clifton Springs has come to be known as a center of missionary interest and enthusiasm. Every year a convention is held there in the interest of the foreign service. The one this year has been largely attended, there having been one hundred and thirty-three foreign missionaries present. They came from more than twenty countries, and from fifteen different denominations. It should be remembered that there are always many missionaries who are superannuated, or who are at home on vacations, or who have been obliged to give up their work on the foreign field, but who still retain their interest in the cause. This accounts for the large number present. Among the officers for the ensuing year are: President, the Rev. J. T. Gracey, D.D.; Vice-Presidents representing six denominations, the first one of whom is the venerable Dr. Cyrus Hamlin. The Executive Committee is from five different denominations. Among the proposals before the meeting was one for the establishment of a Convalescent Home for Missionaries in connection with Dr. Foster's Sanitarium. As we have studied the reports of these meetings it has seemed to us that undue emphasis was placed upon the comparatively small amount of money that is given by the churches for foreign missions. The fact is undoubtedly as stated in the discussions, but all inferences of this kind need to be modified by another fact, viz., that the amount given by Christian people for distinctively home and foreign missions is only a small part of that contributed by them for benevolent and religious purposes. The amounts raised for hospitals, children's homes, Young Men's and Young Women's Christian Associations, social settlements, and various other forms of Christian service, are not considered when the comparatively small amount given for missions abroad is made prominent. The gifts for foreign missions might be largely increased, but we should prefer to see the inquiry at such gatherings turn in another direction. A far more vital question would be, How, by comity and co-operation among denominations, may the missionary cause be conducted more economically, and with less appearance of rivalry? Another subject which received merited attention was the large number of foreigners who are attracted to the United States by the desire of gain, and who make their appeals on the ground of their having come from the foreign field, and thus take large sums of money which should be given for missionary work. The churches are properly warned against these persons who trade on their Christianity. This annual convention at Clifton Springs does much to stimulate enthusiasm in the cause of foreign missions, which every year is becoming dearer to the American churches.

The Recall of Satolli Cardinal Satolli has been relieved of his duties as Papal Ablegate in this country, and his successor has been appointed. The new official, who will soon arrive in the United States, is Monsignor Falconio, Titular Archbishop of Acerenja. Concerning the recall of Cardinal Satolli, Father Ducey, of New York, is reported to have said: "When a Delegate is made a Cardinal, he is rarely allowed to remain absent from Rome. Satolli leaves this country simply and purely because his mission is ended, and work awaits him in Rome as a member of the College of Cardinals." Other Catholic clergy are reported to have spoken in high terms of the work accomplished by the Cardinal. He is said to have been "a true apostle of peace," and to have entered with great interest into all the details of American life. One speaker said: "He became thoroughly familiar with everything, from the procedure in the Houses of Congress to the game of baseball." It is not impossible that Satolli may be the successor of Pope Leo, who has already reached the great age of eighty-six. In case Satolli is chosen, his period of service in this country will add largely to his prestige and his power.

Canadian Congregationalism The Congregational Union of Ontario and Quebec adjourned at Montreal last week after an interesting series of meetings extending over six days. The attendance of representatives was not so large as usual, but this lack was more than made up by the Congregationalists of Montreal. An enjoyable feature of the Union was the presence of the Revs. Smith Baker, D.D., Boston, Edward Hawes, D.D., Burlington, Vt., and F. S. Fitch, D.D., Buffalo, N. Y., delegates from the National Council of the United States. The greetings of these brethren were cordially received, and their addresses highly appreciated. Another very interesting feature of the Union was the encouraging financial position of the Societies of the Churches. Instead of the usual cry of deficit, there was heard the cheering note of surplus, which was struck again and again. Particularly true was this of the Home Missionary Society, where a long-standing debt has been replaced by a substantial balance on hand in the treasury. The addresses at the public meeting in connection with this Society were given by the Revs. Robert Hay, Eaton, J. P. Gerrie, Toronto, and Hugh Pedley, Winnipeg, and a resolution was passed at a later date looking for co-operation with the Churches of the United States. In the general discussions arising out of the programme, special prominence was given to the need of religious effort on behalf of children and young people. The Chairman, Mr. S. P. Leet, a barrister of Montreal, made this the basis of an earnest appeal in the annual address from the chair on "A Neglected Privilege of the Churches." Dr. Fitch's address on "The Child Prophet" was a fitting emphasis to the utterances of Mr. Leet. A somewhat different note was struck in the annual sermon, on "The Larger Salvation," by the Rev. William Johnston, of Toronto, who made an able plea for the removal of effete forms and creeds from the Church, and the application of the Gospel to every side of life. With reference to matters of current history one found the following: A strong protest against interference with the educational affairs of Manitoba, emphatic resolutions looking to the prohibition of the liquor traffic, warm recognitions of the claims of labor, earnest calls for Sunday observance, and stirring recommendations for various aspects of prison reform. There is no doubt that the Union will have its due influence in the direction of public sentiment in connection with these matters. Nor should this brief report of the Union close without a reference to the very valuable stereopticon lecture on "Congregational Shrines," by the Rev. E. M. Hill, of Montreal, which formed a very acceptable conclusion to the meetings now over.

"Luxury and the Love of God" The "Kingdom," published in Minneapolis, is one of the freshest and most enterprising papers that comes to our table. It wastes little space with ecclesiastical gossip, but bravely grapples with great subjects about which the people are anxious to know. Its latest symposium is on "Luxury and the Love of God," suggested by a paragraph in a sermon by Bishop Potter. A "Kingdom" editorial on the sermon was criticised by the "Churchman" and the Minneapolis "Journal," and their utterances led to the symposium. We have already commented on these articles. One sentence in Bishop Potter's sermon (which we printed at the time) is as follows: "The growth of wealth and of luxury, wicked, wasteful, and wanton, as before God I declare that luxury to be, has been matched, step by step, by a deepening and deadening poverty, which has left whole neighborhoods of people practically without hope and without aspiration." The "Churchman" believed the Bishop simply to be warning his prosperous hearers against forgetting their duties toward their less fortunate neighbors, and that he was not reiterating "the oft-repeated fallacy that the rich are growing richer and the poor poorer every year." The "Kingdom" publishes the editorials of the "Churchman" and Minneapolis "Journal," and other articles on the subject by President George A. Gates, of Iowa College; Professor John Bascom, of Williams; Professor R. T. Ely, of the University of Wisconsin; Archdeacon C. J. Wood, of Pennsylvania; Mr. Edwin D. Mead, of Boston; Henry D. Lloyd, of Chicago; the Hon. Ernest H. Crosby, of New York, and Dr. Brand, of Oberlin—all agreeing substantially with the position taken by the "Kingdom." President Gates's position is tersely stated in the phrase: "Not much luxury can hide under 'As I have loved you,' nor excuse itself in the presence of 'Not to be ministered unto, but to minister.'" Dr. Bascom concludes that "that expenditure is good, and only that, which the entire community truly shares." Archdeacon Wood thinks that Jesus taught a doctrine "strikingly near communism." Edwin D. Mead agrees with Bishop Potter, but differs from those who criticise the building of a new and splendid cathedral, because the cathedral will be for all the people. Mr. Lloyd says: "It is uneconomic, unbrotherly, and unethical for us as trustees to take wealth for ourselves out of the product all made and all should share." Mr. Crosby says: "Let us admit that wealth of the right kind is a good thing for the community. We cannot have too much in the way of artistic treasures, and everything that contributes to the beauty and usefulness of our lives is a distinct advantage to us all. It is not to the existence of such wealth . . . to which we object; it is to the monopoly of these things by a few." Dr. Brand says: "We may pursue self-culture and expend our wealth upon ourselves up to that point, and only to that point, where such expenditure fits us for the highest service to ourselves and to the cause of humanity." The whole subject is finely concluded by the editor of the "Kingdom," the Rev. H. W. Gleason. As we read the various articles in the symposium it seems to us that all agree in the opinion that the Christian rule for everything is, "As I have loved you." We may add that the application of that rule must be left to individuals. In differing circumstances it will result in different courses of conduct, and will apply quite as much to the way in which we judge one another as to how we spend our money.

Dr. Newman Hall We made mention recently of the celebration of the eightieth birthday of the Rev. Newman Hall, D.D., of London. The reports of that event have now reached us, and from them we cull a few items of interest for our readers. Dr. Hall began his ministry in Hull in 1842. While a pastor in that city he published his little book entitled "Come to Jesus," which has had such an amazing circulation. At first but two thousand were printed, but over four million copies, in all, have been sold, and it has been printed in fifty different languages. He began his ministry in Surrey Chapel, London, in 1854. During our Civil War Dr. Hall was a stanch friend of the Union, and had great influence in holding the working classes to faith in the North as being the surest way to secure the emancipation of the slaves. Dr. Hall is one of the most genial of men, and still greatly enjoys outdoor exercise. He loves to visit Zermatt in Switzerland, and his favorite resort is the Riffel Alp Hotel, whose altitude is 7,000 feet. We well remember meeting him there two years ago, when he was seventy-eight years old. Twice in one week he climbed from the hotel to the top of the Gorner Grat, 3,500 feet. He said to the writer of this paragraph as he passed him on the climb, at an altitude of nearly 10,000 feet, "Tell Mrs. Hall I have not forgotten her, although I am so far above her." Dr. Hall has done many things well, but probably never anything better than the way in which he left his noble Church. He helped the people to find perhaps the best man in England for the place; then gave him his blessing, and quietly withdrew; and the work goes on. It is sometimes hard to say, "He must increase and I must decrease," but it often needs to be said, and happy that man who knows how to say it graciously and at the right time.

Dr. Daniel Bliss Among the workers in the foreign field who are now visiting this country is the Rev. Daniel Bliss, D.D., President of the Protestant College at Beyrout, Syria. Dr. Bliss is accompanied by Mrs. Bliss, and they are at present making their home with their son, the Rev. Howard S. Bliss, pastor of the Christian Union Congregational Church at Upper Montclair, N. J. On Tuesday evening, June 16, the people of the Upper Montclair church tendered to Dr. Bliss a reception, which was a beautiful testimonial to their appreciation of the father of their pastor, and of the great work which he has done in Syria. Dr. Bliss has been for nearly if not quite forty years in Beyrout, and few men have served the Church and the kingdom of God with more fidelity. He still calls himself young, and expects after a few months in this country to return to his college in Syria. Such men and women as Dr. and Mrs. Bliss are an honor to the Church, and prove that the days of Christian heroism have by no means come to an end.

Universalist Testimony At the Universalist Social Union, during the May anniversaries in Boston, Dr. Donald, of Trinity Church, Boston, and President Eliot, of Harvard, were invited guests, and bore witness together as follows. Dr. Donald is reported as saying. "The idea that lies back of Universalism is that salvation is not only possible but probable for all beings. So far I am a Universalist. We need the optimist; and universalism and optimism are so bound together that he who accepts the one must be in full sympathy with the other." President Eliot said: "The distinctive tenet of final universal salvation is unmistakably the goal toward which all modern thought tends." Certain facts that had come under his observation at the University pointed in the same direction. "Of those that pass through the curriculum a certain percentage show evil dispositions—some to an extreme degree. They show this in gambling, intemperance, and stealing; yet, as a rule, they recover. Even those guilty of stealing often make good lawyers, teachers, clergymen." This last created a sensation. The speaker added: "I know what I say, and I repeat it—good clergymen. The vices most difficult to conquer, the ill effects of which are hardest to throw off, are those which weaken the will-power, but the facts do not make such at all hopeless."

A New Society We are all familiar with the letters "A. P. A.," which stand for the American Protective Association, which is generally regarded as existing for the purpose of antagonizing the influence of the Roman Catholics in the United States. It was natural that a society of that kind should be met by a society destined to oppose it, and consequently we now hear of one with the initials "A. O. U. C.," which stand for the American Order of United Catholics. It is already declared to have many members. It proposes to make itself felt not only in the creation of moral sentiment, but also in the various departments of government. The object of the Order is stated in the following words:

> To unite fraternally all practical Catholics of every profession, business, and occupation; to give all possible aid in its power to members of the organization by encouraging each other in business, and by assisting each other to obtain employment.
>
> To uphold and defend the Catholic faith, clergy, and institutions against naturalized foreigners, who, aided and abetted by a certain class of native Americans, have gained great strength and power in our Legislatures.

It is perhaps needless for us to say that we do not believe in such societies. They tend to controversy, and even to violence in time. It is possible that within a few years much the same condition may prevail here as between the Orangemen and Catholics in Ireland. Patriotism is not promoted on the one side, or the cause of religion on the other. But the days of human folly are not ended in the Church any more than in the State; and folly is the prerogative of no one nationality and no one Church.

Unitarians in Japan American Unitarianism has one mission in Japan. It is under the direction of the Rev. Clay MacCauley. His report appears in the "Christian Register" of May 14, and in many respects has interested us exceedingly. What he says concerning the changes in the older religions of Japan is worthy of especial attention. He affirms that the old orders of religion have fallen into confusion; that no dominant forces appear either from the Shinto or Buddhist faith; that they are without vitality. He thinks, also, that Confucianism is helpless beyond restoration; that Buddhism alone possesses any power among the people, and that among the ignorant its power is dependent upon the persistence of superstition and reverence for things dear in the past. Among the educated classes, Buddhism has some influence because of the philosophy and ethics discovered in recent years by students in the Buddhism of India. He then says that there is a new Buddhism in Japan, which is a cult much in vogue among young men of the student class, and depends largely upon appeal to national and race prejudice, and its gratification of their needs "generated in subjection to the philosophy and science received from Occidental thinkers." Concerning the outlook for evangelical Christianity Mr. MacCauley has many misgivings. He thinks that the Japanese churches are in danger of disintegration, or on the verge of a transformation into something unlike what they were intended to be. Mr. MacCauley is a careful observer, and has unsurpassed opportunities for studying the problem. The difficulties he probably does not exaggerate, but we think he does exaggerate the danger of the transformation of the Christian churches in that land. Changes are going on there, but, in our judgment, they are not more rapid than in other parts of the world. They are a part of a "world movement," and not peculiar to one nation. With the closing part of Mr. MacCauley's report we are in hearty sympathy. "So long as we see this nation with idols shattered, . . . a nation confused and not growing spiritually, is it not our duty, to whom the way of safe advance for the soul has been opened and made clear, to do what we may to guide uncertain steps away from all that may cause them to falter?"

Brief Mention

Plymouth Sunday-School of Brooklyn has raised a subscription of $111.55 for the benefit of the Barnby Memorial Fund, which sum has been paid to Mr. Henry R. Elliott, the Treasurer.

The Home Club

The Consumers' League

The Consumers' League of New York is not relaxing its efforts to secure the best possible conditions for the women and girls employed in mercantile establishments. The bill known as the McAndrews Bill, which becomes a law September 1, is not satisfactory, and by no means represents the idea of the majority of the Consumers' League. The original bill was altered so radically as to retain hardly any of its original features. The impression seems to have gone forth that this bill secured for the women and girls of New York employed in the mercantile establishments fairer hours and better pay. This is not true. There is scarcely any improvement in the hours. The bill does protect children a little, but hardly more than the volunteer protection given by the best houses to-day in New York. The most serious defect in the bill is that it carries no provision for its own enforcement; because enforcement can be secured only upon complaint, and not as the result of inspection, and the difference between the two is radical: it is the difference between two civilizations. What is done now must be done by volunteer inspection, and volunteer inspection is always attended with more or less difficulty—principally more. The inspection now becomes largely a matter of courtesy on the part of the employer.

It is unfortunate that the public conception is that the rich are responsible for the conditions under which girls and women are employed. This is true only in a degree; and while the evils in the large and prominent houses in all of our large cities are many, the evils that affect the lives of women and girls employed in the smaller stores are infinitely greater. In all shopping districts that run in, through, or near the tenement-house regions, the conditions governing the lives of the women and girls employed are often uncivilized. Frequently girls are employed from eight o'clock in the morning until nine and half-past nine at night five nights in the week, and until half-past eleven on Saturday night. The sanitary conditions very often are abominable, and the girls have to submit to treatment that arouses the wrath and indignation of girls who have any sense of self-respect. The wages of these girls are rarely more than three dollars a week.

The people who patronize these stores are responsible for the conditions. The women of these neighborhoods have never trained themselves to do their shopping in the daytime, even when that is possible, and the evening hours are hours of misery to hundreds of girls behind the counters. The Consumers' League now proposes to enlarge its membership, and to familiarize itself with the conditions in what, for definiteness, we may term the mercantile establishments in the tenement-house regions. It proposes to begin an educational campaign among the women in these districts to create a sentiment in favor of early closing, of higher wages, of perfect sanitary conditions. The burdens imposed on girls standing behind counters are not imposed by the rich; they are imposed by the people who are compelled to buy closely, who are striving to make a fine appearance on a small income—that is, trying to live at the rate of five thousand dollars a year on a two-thousand-dollar income; and the betterment of the conditions in our large stores depends on the great middle class realizing their responsibility for the conditions that are tolerated in our mercantile establishments below the highest grade. There has been a great amount of wasted sympathy on this subject. There is hardly a busy woman who shops, even for the necessaries, who does not frequently find her time wasted and her patience tried by the incapacity of the girls behind the counters.

The efforts of the Consumers' League will be to develop higher standards of business activity and ability among the girls, realizing fully that it is the development of character on both sides of the counter that means a perfect adjustment of the conditions under which women and children must work in mercantile establishments as well as elsewhere.

Readers for Children

The Heart of Oak books, a series of graded readers designed for children, form a valuable collection of the best English poetry, rhyme, and prose. When it is stated that the series is edited by Charles Eliot Norton, comment is unnecessary. The editor states a generally accepted truth when he says that "a taste for good reading is an acquisition the worth of which is hardly to be overestimated." He would not find that all pedagogues agree with him in the latter half of his statement when he says: "The reading lesson should never be hard or dull; nor should it be made the occasion for instruction in any specific branch of knowledge." He has accomplished his ideal, for he has edited a series of readers that will lead the child "on by pleasure from step to step." The series is published by D. C. Heath & Co., Boston, Mass. The Longmans' Classics Series has been increased by the addition of *The Rime of the Ancient Mariner*, edited, with notes and introduction, by Herbert Bates, A.B. (45 cts.), (the introduction is a concise biography of Coleridge); *As You Like It* (60 cts.), with an introduction by Barrett Wendell, of Harvard College, and notes by Professor Phelps, of Yale (the introduction is a history of the play); *A Midsummer Night's Dream* (60 cts.), edited, with notes and introduction, by George Pierce Baker, of Harvard College; and *The Merchant of Venice* (60 cts.), edited by Francis B. Gummere, of Haverford College. The introduction in each of the Shakespearean plays is a history of the play, adding greatly to its value. The series is edited by George Rice Carpenter, of Columbia College, Professor of Rhetoric and English Composition. The Riverside Literature Series (Houghton, Mifflin & Co., Boston) is enlarged by the addition of *Gulliver's Travels*, with a condensed life of Swift by Mr. Horace E. Scudder. The American Book Company have added to their Eclectic English Classics *The Life of Samuel Johnson*, *The Rime of the Ancient Mariner*, *Conciliation with the American Colonies*, Edmund Burke's speech delivered in the House of Commons in 1775; *Revolt of the Tartars, or the Flight of the Kalmuck Khan*, by De Quincey. Each of these books has a concise biography of the author; price, 20 cents each. *Old Stories of the East* (45 cts.), of the same series, is by James Baldwin. Why would not the Bible have supplied all that this book gives taken from that source? None of the stories has gained in simplicity or beauty by dilution. Ginn & Co., of Boston, have added *The Natural History of Selborne* and *Selections from Epictetus* to their Classics for Children.

Home Science and Public Education

The Regents of the State of New York have published a Syllabus on Home Science, a copy of which can be had on application to the Board of Regents, Albany, N. Y. Mrs. Ellen H. Richards writes of the scientific study of foods: "The prosperity of a nation depends on the health and morals of its citizens, and the health and morals of a people depend mainly on the food they eat and the homes they live in." This declaration receives the indorsement of every man and woman who is making a study of the conditions of society in America. The realization of this is forcing educators to give to home science the place it should have in the curriculum of the schools. The Syllabus issued by the Regents of the University of New York covers the subject of all food materials, with special reference to the modes of preparation and preservation; the detection of adulteration; geographical conditions; the source of all supplies. The investigations in animal food cover, of course, the animal products—butter, cheese, milk, etc.; the canning, preserving, and salting of foods, cold storage and drying, and the nutritive value of foods. The Syllabus includes also emergencies; home nursing and hygiene; the principles of sanitation and household economy; the arranging of work; public hygiene, which embodies protection against contagious diseases, and the laws for the inspection of milk, butter, and meat.

A Plea for the Living

Dear Outlook: Always, in coming out from the city through the vile outskirts to the beautiful, carefully tended cemeteries, I am moved to wonder why a city that provides with such care for the dead should do nothing for the living. I should like to ask the question, through your columns, of the people who might help to give breathing-places to these children of poverty. E. H. M.

The cemeteries in the vicinity of nearly all large cities are used, especially on Sunday, as parks. Carriages can be hired at the entrances, and stages that make the tours of the grounds are provided either by the cemetery authorities or private enterprise. The walks are usually liberally provided with settees, and the freedom of movement of visitors is a matter of social training.

We sometimes, in criticising the relation of public authorities to the working classes, look backward, not forward. Public authority is first what public sentiment makes it. We see this constantly. The mass of wage-earners need to be trained to standards that compel the authorities to recognize their needs. For instance, months and months ago, several buildings were torn down in a tenement-house region in New York to make room for a small park. The débris lay for months untouched. The people about were undisturbed. After its removal, leaving acres of reddish clay surface hideously barren, the people in the region made no protest, though this condition lasted for months. The protest against the delay came from people living miles away. If that park had been located among people of higher standards, they would have demanded immediate improvement; it is even doubtful if the authorities would have waited until a demand was made. The whole trend of life to-day is toward lessening the unnecessary burdens of poverty, toward securing that administration of public funds which will give to the dwellers in the tenement-house region their share of public benefits. The trend of life to-day is toward justice and righteousness.

Patriotic Societies

The Colonial Dames of the State of New York (incorporated as a branch of the National society of the Colonial Dames of America in April, 1893), may be said to be cultivating patriotism in New York. They have succeeded in securing the use of the Van Cortlandt Mansion in Van Cortlandt Park, New York, by act of legislature. The Dames will put this building in good repair, restoring the rooms to their original form as nearly as possible. They will gather together in these rooms articles and manuscripts that will represent, or rather illustrate, the various periods of colonial history. The Dames have already received a number of very valuable pieces of antique furniture, and copies and engravings of portraits of ancestors of the Dames have been presented by the members. In addition to this, the Colonial Dames have offered prizes for essays on different periods of history to the students in the Normal College and the children in the grammar grades of several of the schools in New York. They also propose the establishing of a reference library. They have the warm support of the public-spirited citizens of New York, who fully realize the need of just such an education and just such enthusiasm as the Colonial Dames of New York represent.

The Right Proportions

Bridget is an excellent cook, but, like most women of her profession, she is opinionated, and insists upon making all her dishes strictly according to her own recipes. Her mistress gives her very full swing, not only as to cooking, but as to the purchase of supplies. The other day her mistress said to her: "Bridget, the coffee you are giving us is very good. What kind is it?" "It's no koind at all, mum," said Bridget, "it's a mixter." "How do you mix it?" "I make it one-quarter Mocha and one-quarter Java and one-quarter Rio." "But that's only three quarters. What do you put in for the other quarter?" "I put in no other quarter at all, mum. That's where so many sphiles the coffee, mum—by putting in a foorth quarter."—*New York Observer*.

For the Little People

Meadow Folk

By Alix Thorn

Down in the delicate meadow grasses
  Golden heads gleam in the sunshine bright,
Nodding to every wind that passes
  From early morning to starry night.

See! Fresh white bonnets the bright heads cover,
  Wild little bonnets with stiff starched frills;
Robin and bluebird fly swiftly over,
  Dancing and singing run happy rills.

Who so gay as the folk in the meadow?
  All day they play with the butterflies,
Happy alike in shine or shadow,
  Under the arching summer skies.

And would you know my friends in the grasses,
  And find the place where they always stay?
Why, little lads and dainty lasses,
  'Tis a daisy field on a glad June day.

The Prize Competition

On the Little People's page, in the issue of May 23, The Outlook offered a prize for correct definitions of the following incorrect definitions:

"Climate is the combined space of heat and moisture."

"The solar system is situated in that part of the heavens called the milky way."

"The polar circle is parallel, running slanting round the earth."

"It is the wind's duty to refresh and cherish the earth."

"A volcano is the safety valve of an earthquake."

The different races of men were given as "Indians, negroes, whites, and French." Why is this wrong? And give an explanation of what is wrong about these sentences:

"Let us sing these lines in solemn silence."

"Look at the great cities of antiquity, where are they now? Why, some of them have perished so utterly that it is doubtful if they ever existed."

The Outlook asked that the competitors should show in their own language that they understood to be the meanings of the words "climate," "solar system," "polar circle," and "volcano." About four hundred answers were received. Some of these did not state the age of the writers, some had no addresses, and some gave only a part of the definitions. No one pointed out one mistake. Perhaps it was too much to expect of boys and girls of thirteen and fourteen even to discover the error. It is this: In the sentence, "It is the wind's duty to refresh and cherish the earth," not one of these four hundred boys or girls stated that the wind could not have a duty. There were more correct definitions of the word wind than of any of the other words. If you will look in the dictionary, you will see that duty is a moral quality, and the wind cannot have moral responsibilities. Even the two best definitions state what the wind can do and does do, but they do not state that the wind cannot have a duty to perform. Some of the answers were really essays on the wind, or on volcanoes, or on climate, but what The Outlook wanted was definitions, and that means expressing the meaning of the words given in the simplest and most direct language, and in the fewest possible words. One could almost see the puckered faces and the tightly clenched hands of some of the writers. The two successful competitors will each receive a book valued at $2, as it is not possible to decide which of these two is the better:

CORRECTIONS FOR PRIZE OFFER IN THE OUTLOOK OF MAY 23, 1896

1. Climate is the universal condition of heat or cold, moisture or dryness, of a country.

2. The solar system comprises the universe, and the rotation of planets around the sun.

3. The polar circle is an imaginary line separating the frigid from the temperate zones.

4. Wind is air in motion, and its function is to clear the atmosphere.

5. A volcano is a wonderful mountain, burning inside, with a hole at the top, sometimes throwing out red-hot cinders and melted stones called lava.

6. There are five races of men. They are the Caucasian, Mongolian, Negro, Indian, and the Malay.

"Let us sing these lines in solemn silence."

This sentence is wrong because we cannot sing in silence.

"Look at the great cities of antiquity, where are they now? Why, some of them have perished so utterly that it is doubtful if they ever existed."

This sentence is wrong because we cannot look at things that have gone from sight.

FRANCES L. LEONARD (age 13),
30 West Fifty-ninth Street, New York City.
May 29, 1896.

* * *

Climate is the condition of the air at any place, according to the temperature or moisture.

The sun, taken together with the planets and their satellites, or moons, and the comets that revolve around it (sun), are called the solar system.

A polar circle is an imaginary circle passing around the earth twenty-three and one-half degrees ($23\frac{1}{2}°$) from the pole it is nearest to. It is supposed to separate the Frigid Zone from the Temperate Zone.

The property of the wind is to restore the equal pressure of the air, to refresh the earth, and promote navigation.

A volcano is an opening in the crust of the earth, acting as a safety valve, relieving the earth of the undue pressure of gases and molten matter within.

The different races of men on the earth are the Caucasian or white race, the Mongolian or yellow race, the Malay or brown race, the Ethiopian or black race, and the Indian or red race.

"Let us sing these lines in solemn silence." Singing is expressing thought in musical tones to the ear; therefore you can sing solemnly but not in silence.

"Look at the great cities of antiquity, where are they now?" If the "great cities of antiquity" are not in existence, you cannot look at them.

"Why, some of them have perished so utterly that it is doubtful if they existed." If they never existed, they could not have perished.

CHARLES F. THOMPSON,
20 Cliff Street, New Rochelle, N. Y.
13 years old.

The True Story of Mary and Her Little Lamb

Dear Outlook: Please allow a constant reader to correct a mistake in the issue of May 23, 1896. "Mary Willis" writes about "Mary and Her Little Lamb," and twice makes the statement that the original Mary is still alive and living in Massachusetts. Having lived all my lifetime on the same street where this Mary lived for many years and died in December, 1889, I feel it my duty to call your attention to the error, and to send a few additional facts that may be interesting to your readers. Mary E. Sawyer, afterwards Mrs. Columbus Tyler, was born in Sterling, a quiet place near Worcester, Mass. It was here that she grew up and went to school. The little new-born lamb, found almost dead, she nursed devotedly, sitting up all night to keep it warm. In the morning it could stand and swallow a little. Then it began to improve rapidly. It grew fast, and its fleece was of the finest and whitest. She would comb it every day, and tie the wool with bright ribbons. The lamb was almost her only playmate, and, not having many dolls, Mary used to dress up the lamb in pantalettes and a shawl. It was her brother Nate who suggested taking the lamb to school one day. They had hard work to get her over a high stone wall they had to climb, but finally succeeded. When the school-house was reached, the teacher had not arrived and but few scholars were there. Mary wondered what she should do with the lamb. They had high, boarded-up seats then, and Mary put the lamb under her seat, having put on her shawl—not the pantalettes, however—and the lamb lay down and kept very quiet. By and by Mary had to go out of the seat to recite and left the lamb all right, but in a moment there was a clatter, clatter on the floor, and she knew it was the pattering of the hoofs of her pet. She was greatly mortified. The teacher was Miss Polly Kimball, who was the mother of Mr. Loring, the circulating library man of Boston. She laughed outright and the children all giggled, but Mary felt too much ashamed to even smile. She led the lamb out of doors, and put her in a shed until she went home at noon. Visiting the school that forenoon was a young man named John Roulstone, a nephew of the Rev. Lemuel Capin, who was then settled in Sterling, and the son of Mary's dancing-master. He was fitting for college. He was greatly pleased at the school incident, and the next day he came across the fields on horseback, came to the school-house, and handed Mary a slip of paper containing three stanzas he had composed. Two stanzas have since been added by a Mrs. Townsend.

From the fleece sheared from this ewe Mary's mother knit two pairs of stockings, which Mary kept until she was about eighty years old. When the ladies of Boston were raising money for the preservation of the Old South Church, some *ten or more years ago* (Mary Willis says "the other day"), she contributed one pair of these stockings for the benefit of the fund. The yarn was raveled out, and small pieces attached to cards having her autograph, and these were sold for quite a sum, realizing about $100. Then Mary consented to raveling out the other pair of stockings, and went herself to the fair and sold the wool. All she kept was two little pieces pasted on cards.

Mary taught school in Fitchburg after leaving Sterling. She was afterwards married, and for thirty-five years held the position of matron of the McLean Insane Asylum at Somerville, Mass., where for forty years her husband was the steward of that institution. After leaving this place they built and occupied one of the finest residences in the city, and for many years were most highly esteemed as generous, noble, useful, public-spirited people. They left no children, and their estate they bequeathed to the First Unitarian Church for a parsonage. S. E. K.

"Mary Willis" says that the Boston papers of a recent date are responsible for he rerrors.

Not Far Away

She was a dear little girl only three years old. She had got tired playing around her mother's kitchen, and so she wandered out of doors and was not missed for some time. Then how frightened her mother was! She told all the neighbors, and searching parties were made up, the surrounding woods thoroughly hunted over, men got into wagons and drove about the roads, stopping at every house to inquire for a little fair-haired girl, with a doll, who had gone away from home When all the people had scattered, and the houses about were quite deserted, in came the little girl with her hands full of flowers. She had been in a neighbor's yard two doors away. It is always safe to look for everything that is lost, even babies, near home.

Where They Were

Two kittens were born in a large warehouse. These kittens were very frolicsome, and became great favorites. One day the men employed could not find the two kittens. They hunted and hunted, but found no trace of them. About four weeks afterward it was necessary to tear away a part of a platform in front of the building. To the surprise of the workmen, under this platform was a rat-trap, and in the rat-trap were the two kittens. Their mother had found them and had nourished them all the time they were in the trap. They had grown so large that they were very much crowded in their tiny little wire house, from which the men soon liberated them.

The Elephant and the Giraffe

Said the elephant to the giraffe,
"Your neck is too long by one-half."
He replied, "Since your nose
Reaches down to your toes,
At others you'd better not laugh."

—*St. Nicholas.*

The Republican Platform

We give below in full the platform adopted by the Republican Convention at St. Louis last week:

The Republicans of the United States, assembled by their representatives in National Convention, appealing for the popular and historical justification of their claims to the matchless achievements of thirty years of Republican rule, earnestly and confidently address themselves to the awakened intelligence, experience, and conscience of their countrymen in the following declaration of facts and principles:

For the first time since the Civil War the American people have witnessed the calamitous consequences of full and unrestricted Democratic control of the Government. It has been a record of unparalled incapacity, dishonor, and disaster. In administrative management it has ruthlessly sacrificed indispensable revenue, entailed an unceasing deficit, eked out ordinary current expenses with borrowed money, piled up the public debt by $262,000,000 in time of peace, forced an adverse balance of trade, kept a perpetual menace hanging over the redemption fund, pawned American credit to alien syndicates, and reversed all the measures and results of successful Republican rule. In the broad effect of its policy it has precipitated panic, blighted industry and trade with prolonged depression, closed factories, reduced work and wages, halted enterprise, and crippled American production while stimulating foreign production for the American market. Every consideration of public safety and individual interest demands that the Government shall be rescued from the hands of those who have shown themselves incapable of conducting it without disaster at home and dishonor abroad, and shall be restored to the party which for thirty years administered it with unequaled success and prosperity. And in this connection we heartily indorse the wisdom, the patriotism, and the success of the Administration of President Harrison.

Tariff.—We renew and emphasize our allegiance to the policy of protection as the bulwark of American industrial independence, and the foundation of American development and prosperity. This true American policy taxes foreign products and encourages home industry; it puts the burden of revenue on foreign goods; it secures the American market for the American producer; it upholds the American standard of wages for the American workingman; it puts the factory by the side of the farm, and makes the American farmer less dependent on foreign demand and price; it diffuses general thrift, and founds the strength of all on the strength of each. In its reasonable application it is just, fair, and impartial, equally opposed to foreign control and domestic monopoly, to sectional discrimination and individual favoritism.

We denounce the present Democratic tariff as sectional, injurious to the public credit, and destructive to business enterprise. We demand such an equitable tariff on foreign imports which come into competition with American products as will not only furnish adequate revenue for the necessary expenses of the Government, but will protect American labor from degradation to the wage-level of other lands. We are not pledged to any particular schedules. The question of rates is a practical question, to be governed by the conditions of the time and of production; the ruling and uncompromising principle is the protection and development of American labor and industry. The country demands a right settlement, and then it wants rest.

Reciprocity.—We believe the repeal of the reciprocity arrangements negotiated by the last Republican Administration was a National calamity, and we demand their renewal and extension on such terms as will equalize our trade with other nations, remove the restrictions which now obstruct the sale of American products in the ports of other countries, and secure enlarged markets for the products of our farms, forests, and factories.

Protection and reciprocity are twin measures of Republican policy, and go hand in hand. Democratic rule has recklessly struck down both, and both must be re-established: protection for what we produce; free admission for the necessaries of life which we do not produce; reciprocal agreements of mutual interest which gain open markets for us in return for our open market to others. Protection builds up domestic industry and trade, and secures our own market for ourselves; reciprocity builds up foreign trade and finds an outlet for our surplus.

Sugar.—We condemn the present Administration for not keeping faith with the sugar-producers of this country. The Republican party favors such protection as will lead to the production on American soil of all the sugar which the American people use, and for which they pay other countries more than $100,000,000 annually.

Wool and Woolens.—To all our products—to those of the mine and the field, as well as those of the shop and factory—to hemp, to wool, the product of the great industry of sheep husbandry, as well as to the finished woolens of the mill, we promise the most ample protection.

Merchant Marine.—We favor restoring the early American policy of discriminating duties for the upbuilding of our merchant marine, and the protection of our shipping in the foreign carrying trade, so that American ships—the product of American labor, employed in American ship-yards, sailing under the Stars and Stripes, and manned, officered, and owned by Americans—may regain the carrying of our foreign commerce.

Money.—The Republican party is unreservedly for sound money. It caused the enactment of the law providing for the resumption of specie payments in 1879; since then every dollar has been as good as gold.

We are unalterably opposed to every measure calculated to debase our currency or impair the credit of our country. We are therefore opposed to the free coinage of silver except by international agreement with the leading commercial nations of the world, which we pledge ourselves to promote, and until such agreement can be obtained the existing gold standard must be preserved. All our silver and paper currency must be maintained at parity with gold, and we favor all measures designed to maintain inviolably the obligations of the United States, and all our money, whether coin or paper, at the present standard, the standard of the most enlightened nations of the earth.

Pensions.—The veterans of the Union armies deserve and should receive fair treatment and generous recognition. Whenever practicable, they should be given the preference in the matter of employment, and they are entitled to the enactment of such laws as are best calculated to secure the fulfillment of the pledges made to them in the dark days of the country's peril. We denounce the practice in the Pension Bureau, so recklessly and unjustly carried on by the present Administration, of reducing pensions and arbitrarily dropping names from the rolls, as deserving the severest condemnation of the American people.

Foreign Relations.—Our foreign policy should be at all times firm, vigorous, and dignified, and all our interests in the Western Hemisphere carefully watched and guarded. The Hawaiian Islands should be controlled by the United States, and no foreign power should be permitted to interfere with them; the Nicaragua Canal should be built, owned, and operated by the United States; and by the purchase of the Danish Islands we should secure a proper and much-needed naval station in the West Indies.

Armenian Massacres.—The massacres in Armenia have aroused the deep sympathy and just indignation of the American people, and we believe that the United States should exercise all the influence it can properly exert to bring these atrocities to an end. In Turkey American residents have been exposed to the gravest dangers and American property destroyed. There and everywhere American citizens and American property must be absolutely protected at all hazards and at any cost.

Monroe Doctrine.—We reassert the Monroe Doctrine in its full extent, and we reaffirm the right of the United States to give the doctrine effect by responding to the appeals of any American State for friendly intervention in case of European encroachment. We have not interfered, and shall not interfere, with the existing possessions of any European power in this hemisphere, but those possessions must not on any pretext, be extended. We hopefully look forward to the eventual withdrawal of the European powers from this hemisphere, to the ultimate union of all of the English-speaking part of the continent by the free consent of its inhabitants.

Cuba.—From the hour of achieving their own independence the people of the United States have regarded with sympathy the struggles of other American peoples to free themselves from European domination. We watch with deep and abiding interest the heroic battle of the Cuban patriots against cruelty and oppression, and our best hopes go out for the full success of their determined contest for liberty.

The Government of Spain having lost control of Cuba, and being unable to protect the property or lives of resident American citizens or to comply with its treaty obligations, we believe that the Government of the United States should actively use its influence and good offices to restore peace and give independence to the island.

The Navy.—The peace and security of the Republic and the maintenance of its rightful influence

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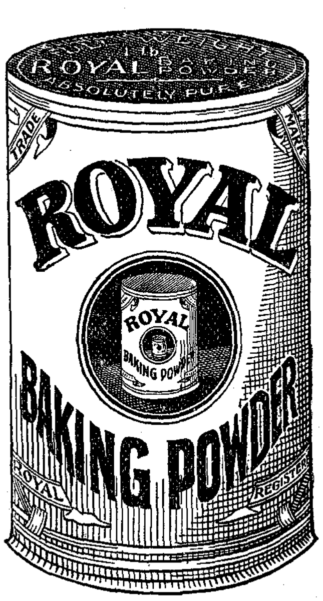

among the nations of the earth demand a naval power commensurate with its position and responsibility. We therefore favor the continued enlargement of the navy, and a complete system ot harbor and coast defenses.

Foreign Immigration.—For the protection of the equality of our American citizenship, and of the wages of our workingmen against the fatal competition of low-priced labor, we demand that the immigration laws be thoroughly enforced, and so extended as to exclude from entrance to the United States those who can neither read nor write.

Civil Service.—The Civil Service Law was placed on the statute-book by the Republican party, which has always sustained it, and we renew our repeated declarations that it shall be thoroughly and honestly enforced and extended wherever practicable.

Free Ballot.—We demand that every citizen of the United States shall be allowed to cast one free and unrestricted ballot, and that such ballot shall be counted and returned as cast.

Lynchings.—We proclaim our unqualified condemnation of the uncivilized and barbarous practices, well known as lynching or killing of human beings, suspected or charged with crime, without process of law.

National Arbitration.—We favor the creation of a National Board of Arbitration to settle and adjust differences which may arise between employers and employed engaged in inter-State commerce.

Homesteads.—We believe in an immediate return to the free homestead policy of the Republican party, and urge the passage by Congress of the satisfactory free homestead measure which has already passed the House and is now pending in the Senate.

Territories.—We favor the admission of the remaining Territories at the earliest practicable date, having due regard to the interests of the people of the Territories and of the United States. All the Federal officers appointed for the Territories should be selected from bona-fide residents thereof, and the right of self-government should be accorded as far as practicable.

Alaska.—We believe the citizens of Alaska should have representation in the Congress of the United States, to the end that needful legislation may be intelligently enacted.

Temperance.—We sympathize with all wise and legitimate efforts to lessen and prevent the evils of intemperance and promote morality.

Rights of Women.—The Republican party is mindful of the rights and interests of women. Protection of American industries includes equal opportunities, equal pay for equal work, and protection to the home. We favor the admission of women to wider spheres of usefulness, and welcome their co-operation in rescuing the country from Democratic and Populistic mismanagement and misrule.

Such are the principles and policies of the Republican party. By those principles we will abide, and these policies we will put into execution. We ask for them the considerate judgment of the American people. Confident alike in the history of our great party and in the justice of our cause, we present our platform and our candidates in the full assurance that the election will bring victory to the Republican party, and prosperity to the people of the United States.

Notes and Queries

Kindly inform me on the following points: 1. Is Colonel Ingersoll a graduate ot any college? If so, of which? 2. What is the legend of Phineus and the harpies? 3. Why was Shakespeare's "Henry V." considered treasonable? 4. I believe a member of the titled nobility in England may be elected as a member of the House of Commons, may he not? If so, is he, during the time for which he is elected, entitled to a seat in the House of Lords also? If not, is he entitled to a seat in the House of Lords after the expiration of his elected term?

A SUBSCRIBER.

1. He is not a college graduate. 2. Phineus was a blind soothsayer, who for cruelty to his sons was punished by the Harpies, winged monsters, who snatched his food away and polluted what they left of it. He gave the Argonauts directions for their voyage in quest of the golden fleece, and two of them, the winged sons of the North Wind, rewarded him by ridding him of the Harpies. 3. It was not. Perhaps you should have said "Richard II.," in which the King is deposed (Act IV., Scene 3). A Shakespearean scholar furnishes this note upon the subject: There was an earlier play (called "Henry IV.") in which Richard was deposed and killed on the stage. It was performed at a public theater, at the request of Sir Gilly Merick and other followers of Lord Essex, the afternoon before his insurrection. Merick gave forty shillings extra to Phillips to play it, as the play was old and would not draw. In Shakespeare's play the deposition scene was not printed till 1608. It was probably not acted, and was suppressed in the edition of 1597 because the Pope had published a bull against Elizabeth in 1596 exhorting rebellion. In 1599 Hayward was censured in the Star Chamber and imprisoned for publishing his "History of the First Year of Henry IV.," which is simply the deposition of Richard II. 4. Irish peers are eligible to the House of Commons, but English and Scotch peers are not. If a member of the House succeeds to a hereditary peerage, he is obliged to relinquish his seat in the House.

1. Ought a teacher to attend "summer schools"? Ought she not rather, after a term filled with hard and faithful work, to eschew "professional" subjects of all sorts, and spend her vacation in a complete rest from all such matters; in the expressive, if not elegant, language of Walt Whitman, "loafe, and invite her soul"? That has always been my theory and my practice. I read, I write, I walk, I drive, I lie in my hammock and look and listen, I enjoy the society of friends, I even think! (sometimes); in short, I do, as nearly as possible, nothing, with the utmost perseverance and success, for the whole two months! What may be the effect upon my *brains* I am not prepared to say; but upon my *brain*, I know it is excellent. Still, if you say I am wrong, I promise to reform. 2. Kindly name two or three of the best of John Burroughs's works—or are they *all* best? Are not he and Thoreau and Ruskin and Emerson and Lowell, and such writers, better educators than all the "summer schools"? 3. In one of Stevenson's books I find these sentences: "We sin, I dare not say by God's temptation, but I must say *with his consent.*" "It is by our evil that God leads us into good." Is his idea correct, especially the part underscored by me?

IGNOTO.

1. The most of rest is found in following the line of least resistance. This varies with each person. You have found it as you describe. For some it lies in the inviting opportunity to supply a deficiency, or to realize an aspiration, by vacation study. The conscious need of each must give the law to each. 2. Among Mr. Burroughs's best-known books—they are all good—are "Wake-Robin," "Locusts and Wild Honey," "Birds and Bees," "Indoor Studies," "Fresh Fields," "Sharp Eyes," "Signs and Seasons." 3. The phrase may be misunderstood, but it is true if taken analogously to the care of a wise parent, who allows a foolish child to have his perverse way in anticipation of the correction which nothing but retributive experiences can make effective.

We have here in our city a liberal society called the Independent Congregational Church. A friend remarked to me recently that, inasmuch as they had no sympathy with or belief in what is understood by Orthodox Congregationalism, they had no right to the name, the retaining of which she was inclined to think not quite honest. I suggested that I thought the term Congregational in this case, as well as in all liberal churches, as Unitarian and Universalist, was used simply to indicate or express their method of church government. Please tell me if this is not true.

J.

You are correct. The word "Independent" is itself a term of discrimination. Orthodox Congregational churches are not independent, but associated. In New England, where some such churches became Unitarian many years ago, they retained their original names, as "the First" or "Second Congregational Church," and their right to the name is acknowledged. The term "Congregationalism' is descriptive of polity. If it is extended to more than this, it is merely by historical accident, which confers no intrinsic claim.

Can you inform me where I can obtain a copy of "Home Worship," prepared by the late Rev. J. P Thompson, D.D., and published in 1871 by J. R. Osgood & Co., Boston?

M. W. C.

A. C. Armstrong & Son, New York.

It is interesting to notice, in connection with the recent sermon of the Rev. Henry van Dyke on the historically divine Christ, that the words God and Christ are used interchangeably in old manuscripts of the New Testament. I quote from Tischendorf's Tauchnitz edition of the New Testament, Philippians iv., 7, English Testament, "And the peace of God;" Alexandrine manuscript reads, "Peace of God." Colossians iii., 15, English Testament, "The peace of God rule in your hearts;" Sinaitic, Vatican, and Alexandrine manuscripts, "The peace of Christ." Colossians iii., 16, English Testament, "Let the word of Christ;" Sinaitic, "The word of the Lord;" Alexandrine, "The word of God."

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"As You Like It"

The Presentations of June 12 and 13 at Smith College

The public has had abundant opportunity to become familiar with the idea of young women playing Greek tragedy and Shakespearean drama. The press has been uniformly interested and courteous in its comments. Even the non-play-going fathers and mothers have recovered somewhat from their first shock at the thought of girls taking time from Greek, Latin, mathematics, and science to learn the verses and gestures of playwrights and actors. Letters of remonstrance to the President and Faculty are more infrequent than they used to be. People are clearly getting used to the idea of a play as part of the Commencement programme once sacred to orations on liberty and duty. The present is, therefore, the time when the aims and accomplishment of such a performance should be the object of careful inquiry. Otherwise the history of the Commencement play will be one emphasizing its base uses rather than its noble ends.

First, then, the Smith College performance was the furthest possible remove from private theatricals. Its methods were those of serious study, its aims the embodiment of literary and æsthetic ideals.

Second, the performance was through its entire history so carefully related to college work that it made no disturbance in the term work of the other departments, and indeed would never have been known to be going on except for the friendly interest felt in it as a way of entertaining the college guests during Commencement week. The eighty-odd students concerned with the play either as actors or committee had almost without exception been interested in the work of the department of elocution, so that the play was a natural expression of their original and acquired taste.

Third, the choice of a play of Shakespeare was made under the belief that the excellent results attained by the class of 1895 in the "Midsummer Night's Dream" might be reached again. These results were felt to be desirable because in them the entertainment of guests and the very highest personal discipline seemed to be united. With the present senior class, Miss Lordella Peck, of the Department of Elocution, and Mr. Alfred Young, the trainer, agreed to add to the effort to render Shakespeare's lines intelligently a definite interest in the stage business as established by the best authorities. This was found to be most interesting, and to involve questions of far wider reach than at first thought would seem to be connected with stage business in its conventional acceptance.

The play was cut to make it suitable for modern presentation, and to make it shorter. The characters of Sir Oliver Martext and Dennis were omitted entirely. The order of the scenes was changed to produce a more immediately intelligible and coherent effect.

The costumes, with a few exceptions, were made under the direction of a committee of the class, and were based on Mr. Abbey's illustrations. Some of the tableaux were the exactest possible reproductions of his pictures, the most effective one being where Rosalind, Celia, and Touchstone sit dejectedly on a log.

The interpretation of character was not in the main intended to be heretical. But the play was pervaded by a fine humanity, delicacy, and culture, by no means prominent in the ordinary stage presentation.

The melancholy Jaques was intentionally varied from the romantic philosopher to the disillusioned libertine, and in the interests of this impression certain speeches, usually omitted, were retained; for example, "Why, who cries out in pride?" Every effort was made to prevent starring by careful attention to the by-play of crowds and attendants. The minor

[Continued on following page]

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"As You Like It"

[Continued from preceding page]

characters came into natural prominence, with the result of making the play more lifelike and less eccentric. The scenery emphasized the life of the woods rather than that of the court. It was beautiful, romantic, and suggestive. Old versions of the songs scattered through the play were used to heighten the dramatic impression. The music of Doctor Arne, Bishop, and Thomas Morley was transposed and arranged for four parts, and refrains from it used as recurring "motifs" in important entrances, exits, and crises. All these devices imperceptibly added to the unity of the play and prevented the presentation from falling apart into two or three rôles of exclusive interest.

The parts of Rosalind, Orlando, and Celia were, for obvious reasons, difficult. Rosalind has been so long a star part that it was felt almost presumptuous for any girl to undertake it. Miss Curr, however, succeeded beyond expectation. She had a distinct conception of the character, and played it with real control and finish. Orlando, in the acting of Miss Curtis, was one of the rare presentations of a man's part without a suspicion of disguise. Orlando was frank, charming, lovable, without a suggestion of the heavy lover of a stock company. Of Celia it need only be said that Miss Hills redeemed the part from its usual interpretation of a harmless foil to Rosalind by her intelligent appreciation and graceful moderation. As an ideal characterization Miss Dustin's Touchstone was really extraordinary. The Shakespearean fool has seldom had a finer rendering on any stage. Adam's lines were almost perfectly rendered for meter by Miss Hall, and a difficult part made interesting. The acting showed its real force in the pathetic and love scenes. The audience felt no inclination to laugh. A college audience is almost painfully alive to the suggestion of the ludicrous, but there was no occasion for it in this presentation of "As You Like It." The "business" became fine art without any obvious effort. To a few anxious and critical spectators this seemed the triumph of the play and the demonstration of the educational principle it was embodying. **

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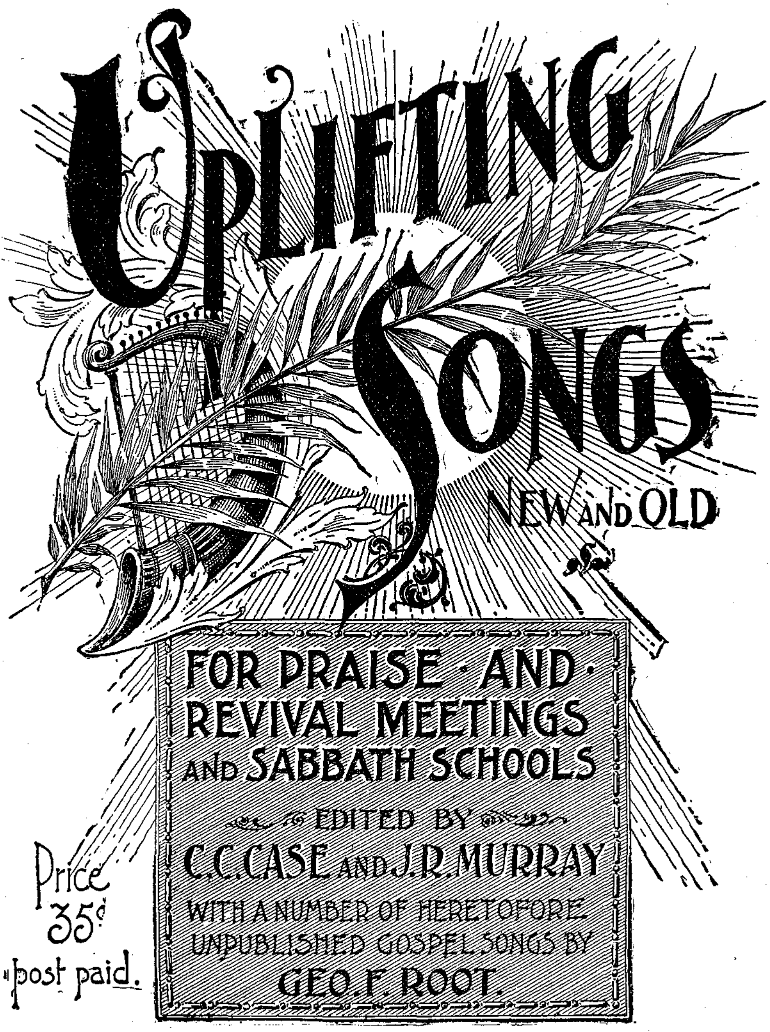
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"Scott's Emulsion," replied the maiden.

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"Oh, I don't know. I haven't time to keep up with all these new Southern writers!"

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The Business World

The Week The effect of the St. Louis Convention and its platform on the stock market was less noticeable than many had anticipated, but as the results had been practically certain for a week or more this is not surprising. The course of prices of stocks was upward until the middle of the week, when a cessation of the foreign buying which had been a favorable feature produced a check and some reaction. On Friday a recovery to some extent followed, but the last days of the week were very dull and the amount of business small. The loan market in money was slightly more active, but rates remained practically unchanged. In general trade matters the beginning of the dull season was evidently at hand. There was certainly no improvement in the industrial situation. Prices were lower for iron and steel, lumber, wheat, sugar, lard, and some other staples, while pork, cotton, and petroleum were higher, and flour, coffee, leather, and oats remain about the same. The exports of the week were 3,020,000 bushels—a slight increase over those of the previous week and of the same week last year. "Bradstreet's" reports 265 failures, as compared with 234 the previous week and 231 in the same week of last year. An interesting feature in the industrial situation is related to the cotton crop, which seems likely to be of only moderate dimensions this year, while the supply of unsold cotton on hand is rapidly diminishing. The "Financial Chronicle" says:

> The visible supply of cotton of all kinds in the world decreased 102,000 bales last week, and now stands at 2,280,000 bales. This amount is 1,156,000 less than last year at this time, is 705,000 bales less than two years ago, and shows a decrease of 798,000 from the supply of three years ago. The total amount of American cotton in the world lost 103,000 bales during the week, and is now down to 1,814,000 bales, or 1,215,000 bales smaller than it was at this time last year. The total available supply of cotton in this country was reduced 22,000 bales during the week. Port and interior stocks here are now down to 390,000 bales, against 523,000 bales last year at this time. The demand for this scant supply keeps well up to the level of the most prosperous years of the cotton-manufacturing era.

Anthracite Coal An extremely important and elaborate series of articles on anthracite coal has been published in the "Bond Record" of this city. They have been prepared by Mr. William Griffith, who has collected a great amount of information, and has with much skill summarized and tabulated the results. The maps and diagram accompanying the articles present the striking facts in the history of anthracite coal mining in a graphic way. While the articles include in their scope the history of the discovery of anthracite and its early workings, the chief value lies in the estimates of the probable future supply of the different regions. The final result of the estimates gives the total anthracite tonnage supply of the future as 5,073,786,750 tons. The author states that one hundred and nine years represents the life of the anthracite industry on the basis of the shipments made in 1895. The future tonnage of the anthracite region would completely fill an ordinary city street sixty feet in width to a depth of sixty feet, or say to the tops of the fifth-story windows, for a distance of 8,800 miles. Our readers will be interested in the following conclusions in regard to the capacity and future of the Wyoming and Lehigh regions comparatively:

> The largest proportion of the annual increase of tonnage has been furnished by the Wyoming region. The Lehigh and Schuylkill regions in 1876 jointly supplied 54.47 per cent. of the tonnage for that year, and the Northern field 45.53 per cent.; but the percentage of annual output has been gradually decreasing in the former and increasing in the latter region, until in 1894 Lehigh and Schuylkill jointly furnished 45.05 per cent. and the Wyoming 54.95 per cent. of the year's output. In other words, the Wyoming region has been increasing its output at the rate of about 800,000 tons or more per year, while the other regions combined have increased but little more than about one-half this amount. In order to maintain this pace in the Wyoming field, it would be necessary to construct, equip, and develop to full producing capacity about six large modern collieries of average capacity per year, without suffering any diminution of output from the plants already in existence. With our knowledge of existing conditions, the continuance of such a pace seems well-nigh impossible. We should rather say that the region is nearing the point of maximum output, and the increase of tonnage must soon begin to diminish.
>
> The present annual capacity of the anthracite region, working 300 days per year, is about 67,000,000 tons, while the market will take but 46,000,000, or capacity 21,000,000 tons ahead of annual consumption—a situation ofaffairs which requires shrewd and careful management to maintain a profitable business. How long this condition can endure depends on the market and the manner in which the industry is handled by those in control. With the present rate of increase of annual consumption it ought not to continue many years, for the Wyoming and Lehigh regions, which together yield about 70 per cent. of the annual tonnage, seem to be nearing their maximum output (the Hazleton district of the Lehigh region having probably already reached this point).

Sugar from Beets The immense sales of beet-sugar in Germany and throughout Europe are causing greater and greater interest in this manufacture in this country. The industry has been growing for some years rather slowly, and in spite of a prejudice against it in most farmers' minds. We quote some interesting facts collated by Mr. G. E. Walsh for the "Country Gentleman:"

> The wide extent of territory over which this crop can be made to succeed gives some assurance for the future that sugar may become one of the leading products of the United States. Hundreds of tests by the State experiment stations have demonstrated the fact that the best sugar-beets can be raised in this country, and that the crop can be made profitable both to the farmers who raise the beets and to the sugar-refiners who convert the roots into the commercial article. Germany began the manufacture of sugar from beets that yielded only 5 per cent. of sugar, and, by selection and long years of careful calculation, the percentage of saccharine matter in the beets was raised to 12 and 14; but here in our country beets yielding from 14 to 16 per cent. are raised without special selection or culture.
>
> We pay annually to foreign countries for the sugar consumed in this country about $150,000,000, and should this vast sum be saved by American farmers raising enough sugar for home consumption, the results would be most gratifying. The world's sugar crop for 1894 surpassed that of any other year in the history of the industry, but the increase was the greatest in beet-sugar. The Germans in particular have greatly increased the supply of beet-sugar, and they have succeeded so well in their undertaking that cane-sugar is rapidly being crowded for the supremacy.
>
> The building of a beet-sugar factory is an expensive undertaking, and it has required considerable practical demonstration of the wisdom of such investments to induce capitalists to put their money into them. A good factory costs all the way from two to four hundred thousand dollars, according to its capacity; and in addition to this a guarantee of sufficient raw material to keep the factory going must be obtained. The farmer and the capitalist must work together in order to produce beet-sugar. Unless the factory is built for extracting the sugar from the beets, there is no market for the products of the farmers; but, on the other hand, the best-equipped factory in the world is handicapped unless a specified acreage of sugar-beets is guaranteed. The cost to raise a ton of beets is from $2.50 to $4, and the average yield is from ten to twenty tons to the acre. Factories pay $5 per ton for good sugar-beets, a trifle more or less if the beets vary in their sugar contents. The profits from raising the beets can thus be readily figured out, but, as in all other farming, the actual amount made will depend after all upon the methods and economy of the farmers. The difference between ten and twenty tons' yield to the acre illustrates the varying results obtained by growers—a difference usually between good and bad farming.

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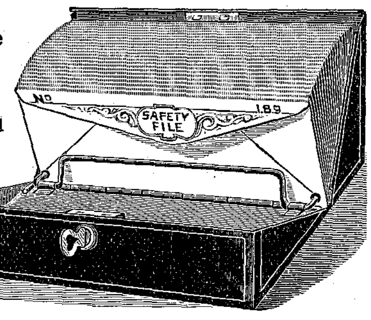

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Presbyterian Assembly of Canada

In the report of the Presbyterian Assembly of Canada which appeared in The Outlook last year, figures were given showing the numerical and financial strength of the Church in the Dominion. It will not be necessary to repeat in detail the figures presented at the Assembly just concluded at Toronto. In numbers there has been a noticeable increase of seventy-three churches and stations and 8,601 communicants, while financial matters have in some departments shown a serious falling off, and in others a gratifying increase. The annual sermon by the retiring Moderator, the Rev. Dr. Robertson, Superintendent of Missions in the Northwest, was from Acts i., 8, and proved to be an earnest plea for zeal in home missionary effort. This work the preacher viewed under the twofold aspect of help for the weaker churches and care of neglected communities. Overlapping by the different denominations was deeply regretted, and the contention made that Presbyterians were less guilty of offending than others, while in many cases it could not be avoided, since they were preaching the Gospel in seven different languages. The decline of family religion, the large withdrawal of men from the prayer-meeting, and the increasing number of non-attendants at church services among moral and respectable people, were greatly lamented, and suggestions made for the removal of these causes of regret. With reference to the home work of the churches the speaker was sanguine. In twenty years two hundred missions and stations had become churches, while all along the line there was reported a deepening and broadening of spiritual life and activity. A good deal of time was given to the discussion of reports on this work, so ably introduced by Dr. Robertson, when it was found that the contributions amounted to $65,152, or an increase of $1,449 over those of last year. Nor was foreign mission work put in the background by these considerations of the home field. At the public meeting held in Cook's church, the large auditorium, capable of seating over 2,000 people, was well filled, when encouraging reports were received from different fields, and stirring addresses delivered by missionaries and others. The decrease in contributions for this work from those of last year amounted to nearly $3,000, while the total contributions to the different schemes of the Church were found to be $15,946 less than those of the year before. Educational matters, too, were prominent in the discussions of the Assembly. The six colleges reported large attendance of students and good work, but in some cases heavy financial responsibilities were shown. The total contributions from the churches were $8,744 short of the previous year, so that in the case of two or three of the colleges the deficits have become formidable amounts. Still, in a denomination possessing so much wealth these deficiencies should be easily met. Knox College, Toronto, received the appointment of two new professors, viz., the Rev. George L. Robinson, Roxbury Church, Boston, to the chair of Old Testament Literature and Exegesis, and the Rev. James Ballantyne, Knox Church, Ottawa, to that of Apologetics and Church History. An overture from the Owen Sound Presbytery suggesting that the entrance of ministers from other churches excepting those of the Presbyterian churches of Great Britain be made more rigid was received, and referred to a special committee. The Manitoba school question was again before the Assembly, and a strong resolution introduced by Principals Caven, of Toronto, and King, of Winnipeg, protesting against interference, was almost unanimously adopted. The first Committee on Christian Endeavor, appointed last year, presented a very encouraging report, showing that $26,911 had been raised, of which amount only $5,821 was spent on the societies. Over against this amount is placed $74,841, the contributions of the Sunday-schools, while the churches show an increase of $23,918 for strictly congregational purposes. Altogether the Assembly shows a year of active work on the part of the Presbyterian Church in the Dominion of Canada for the extension of the kingdom of Christ.

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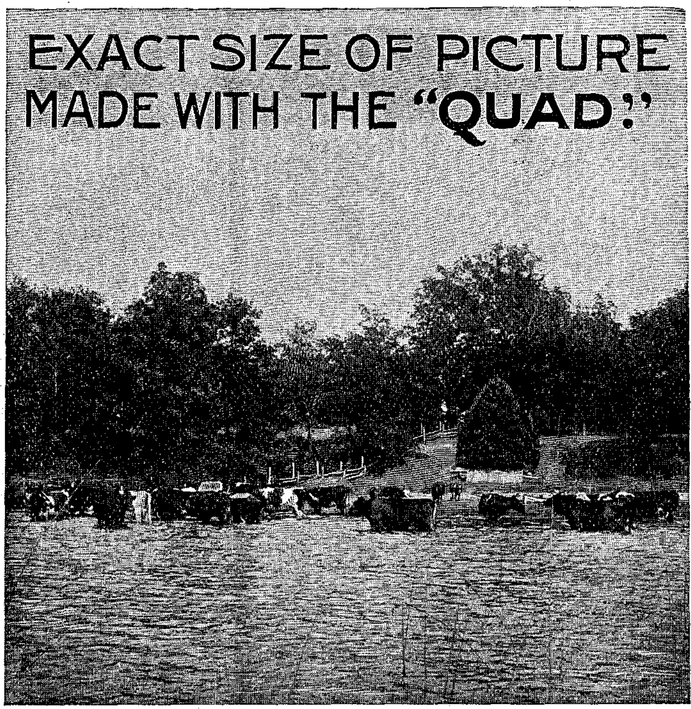

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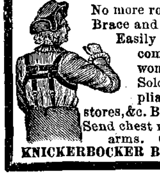

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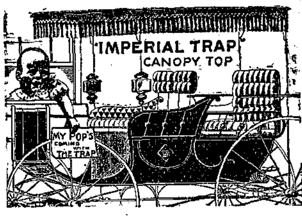
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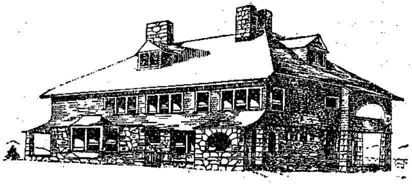

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About People

—It is said of Sir Wilfrid Lawson, the noted teetotaler, that he was once disconcerted at a political meeting. "I must tell you," he shouted with emphasis, "that I am a party man." Shrill voice: "Yes, a tea party man."

—International literary fame is a peculiar thing; here is the Paris "Daily Messenger" saying: "Julia Ward Howe is a veteran in the cause of liberty. She made her fame by the publication of that well-known anti-slavery book, 'Uncle Tom's Cabin.'"

—Ex-King Francis I. of Naples having left some property in England, his will was proved in that country. It closes with these words: "I thank all those who have been good to me, pardon those who have harmed me, and ask pardon of those whom I have done harm to."

—Bismarck is very fond of plovers' eggs, and his admirers often send him baskets of them. Once he wrote to a friend: "I have received for my birthday a hundred plover eggs and a symphony. I do not hesitate to declare that I would have been less pleased had I received a hundred symphonies and one egg."

—Mrs. Stannard, the author of "Bootles's Baby," was once introduced to Sir Morell Mackenzie at a London entertainment by her writing name of "John Strange Winter." The doctor, who did not keep up with current fiction, looked somewhat dazed, and repeated the name wonderingly, whereupon the author remarked: "Oh, yes, I'm Bootles's Baby." Sir Morell retreated, marveling still more, and, drawing a friend aside, confided to him that "he had just met a poor demented lady, who was introduced as a man and thought herself a baby."

—A striking story is told by Darwin in the life of his grandfather, Dr. Darwin, of Shrewsbury. One day a patient entered the consulting-room of a London physician and detailed the symptoms of his illness. It was an obscure and difficult case, of a kind that was only imperfectly understood, and the London doctor confessed himself fairly puzzled. He could only state that the patient was in a most perilous state. "There is but one man in England who understands the disease," said the London doctor, "and you should go and consult him. It is Dr. Darwin, of Shrewsbury." "Alas!" was the answer, "I am that Dr. Darwin."

—According to a writer in the "Kraj," a Polish paper published in St. Petersburg, Count Tolstoï is a descendant of a German family which went to Russia in the fifteenth century. The original name was Dick, meaning fat, which was translated into its Russian equivalent Tolstoj. Tolstoï's mother died when he was only two years old. When he entered the university his chosen field was Oriental languages, but he neglected his studies and led such a life of dissipation that he failed to pass his examinations. Subsequently he studied law, and then entered the army. During a war in the Caucasus the idea came to him of devoting himself to literature, and it was Tourguéneff who confirmed him in this determination.

—The Cracow "Wzek" relates the following Tolstoï anecdote: The novelist, whose dress does not usually betray his aristocratic rank, saw a Moscow policeman take a drunken peasant to the station. The "copper" did not handle his charge very gently, and Tolstoï addressed him: "Can you read?" he asked. "Sure," answered the policeman. "Have you ever read the Gospels?" "I have." "Then you ought to know that it is wrong to hurt your fellow-man." The guardian of the peace looked his shabby interrogator all over, and began to catechize him: "Can you read?" "I can." "Have you ever read the instructions for the police?" "I have not." "Well, you had better do that before you ask so many questions!"

—A New York etcher, an exchange tells us, recently set himself to the task of etching a portrait of Andrew Lang, the English poet. He ordered a photograph of his subject from a dealer. When it arrived he made an elaborate etching, of which an art-dealer bought copies. Lang is a man of about forty years of age, with a long, slender face and a drooping mustache. The etching was of a man nearly fifty years of age, with a round face and full beard. Some one who knew Lang saw the picture, and declared that his friend must have grown that beard very quickly, and, if the picture was correct, he had become remarkably fat. The dealer began an investigation, and found that the photograph importer had sent the etcher a picture of Sir Andrew Long, a prominent importer of Glasgow, and a jolly gentleman, who laughed heartily when he heard of the mistake. The artist has promised to etch another portrait. Meanwhile some American bibliophiles have decorated their libraries with pictures of the Scotch importer.

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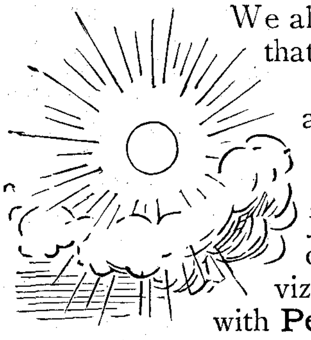

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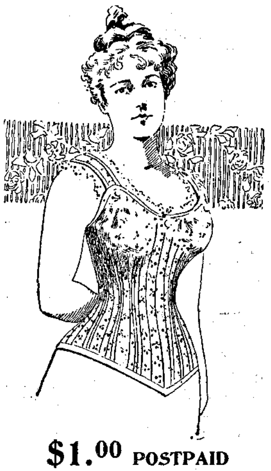

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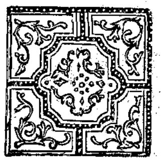

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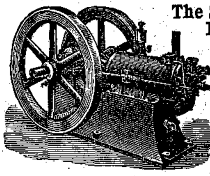

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and Brambletye Cottage. Beautifully located. A delightful summer home. Open June 15 to Sept. 30. Send for circular. N. W. GAMAGE & SON, Propr's.

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NOW OPEN
GILLIS & MURRAY, MANAGERS
York Cliffs, Maine, and 71 Broadway, New York.

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Powder Point Hall

and Cottages, DUXBURY, MASS.

Good boating, bathing, and shade-trees. Illustrated circular. "The Pilgrim Town of Duxbury."

Hill's Mansion House **Easthampton Mass.**

First-class in all its appointments. Send for descriptive circular to WILLIAM HILL, Manager.

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Situated on a beautiful beach; grand harbor and ocean view; picturesque scenery; good bathing, boating, fishing, and delightful drives; excellent cuisine; luxurious beds; perfect drainage; will reopen about June 1st. Everything new and clean. Send for circular.

HOTEL TUDOR Nahant, Mass.

OPEN JUNE TO OCTOBER
A hotel strictly of the First Class.
WILLIAM CATTO, Proprietor.

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Massachusetts

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PECK'S INN

VAN DEUSENVILLE STATION, N. Y., N. H. & H. R. R.,
BERKSHIRE DIVISION
SEASON, JUNE 1 TO NOV. 1. Address for terms, &c.,
PECK'S INN, Great Barrington, Mass.

Marblehead Rockmere Point COVE COTTAGES

Will open Ninth Season. For health, pure air, fine views, unequaled. Prominent headland; grounds and beach for bathing, boating, and fishing *private for our guests.* Special rates for June. Address J. R. GILES.

THE ISLAND OF NANTUCKET

30 Miles at Sea

If you would stay at the leading hotel, it will be

THE SPRINGFIELD

Send for a copy of our illustrated pamphlet, "On Summer Seas," which gives full information.

C. H. MOWRY, Proprietor

VERANDA HOUSE ISLAND OF NANTUCKET

Will open June 15th. High, healthful; fine ocean views. Pleasant, homelike house, accommodating about 100 guests. Mrs. S. G. DAVENPORT.

CAPE COD
AWAY OUT TO SEA
Write to **Highland House**, North Truro, Mass.

FIFTEEN MILES FROM LAND
Minot's Light can be seen from the piazzas of

THE PRESCOTT

on King's Beach. A charming ocean view. Hotel Prescott is now open and ready for guests. Circulars of Mrs. F. H. GOULD, Lynn, Mass.

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The Magnolia
Magnolia, Mass.

One hour from Boston on the North Shore. Sea and country pleasures. All improvements. Accommodates 300. Book and rates of H. W. PRIEST, Proprietor.

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Now open for boarders. C. M. HATHEWAY.

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Extreme point of Cape Ann, overlooking Thatcher's Island. Fine sea views and bathing beach. Will open for the season in June. For plans and circulars address J. F. HARVEY, The Ericson, 373 Commonwealth Avenue, Boston.

Ocean House
Swampscott

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THE GREYLOCK
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1,500 feet above the sea. Rates to suit the times.
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Just the thing for summer use, and easily handled. For camps, clubs, boat houses. We make them all sizes, styles, and prices. If you are interested, write us and mention The Outlook for our illustrated catalogue.

We make all kinds of **Frame Houses**, large or small, **Club Houses, Churches, Chapels, Cottages, &c.**

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PATENT PORTABLE HOUSE
MFG. CO.
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Near NEW YORK CITY, U.S.A.

New Hampshire

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Very pleasantly located, right in the heart of White Mountains; within 12 miles of the famous Willey Slide, 15 miles of the Notch, and an easy day's trip to Mt. Washington; all modern improvements; accommodates 75; $7 to $12 per week; reduced rates for families remaining the full season. E. A. STEVENS, Bartlett, N. H.

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1,600 feet above sea-level. Delightful summer home for families. Send for booklet. E. STIMPSON.

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AND COTTAGES, BETHLEHEM, N. H.

Located on the highest point in town; wide lawns thorough heating for late guests; accommodates 150. Send for guide to Bethlehem. F. H. ABBOTT, Prop.

An Ideal Mountain Resort
Jerusalem Spring House
CANAAN, N. H.

Terms moderate. Special rates for June, Sept., and Oct. Jerusalem Spring Water challenges the world for its medicinal qualities, purity, and excellence. D. H. MAYNARD.

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On beautiful Lake Winnipesaukee. A modern hotel well equipped. Excellent cuisine. Location offers all advantages of both mountain and lake. Fine bass fishing. Pure water supply from Belknap Spring; temperature of water, 44°. **Write for illustrated booklet.**
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and Cottages
HEART OF THE WHITE MTS.

Golf link, wheel track, casino. Up to date in every respect. MAY TO NOVEMBER.
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Open June 1. Fine views of the mountains. A pretty booklet is sent free. J. A. BARNES' SONS.

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The Iron Mountain House

Will open June 1. Special rates until July 15. Send for illustrated circular. W. A. MESERVE.

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WHITE MOUNTAINS
GEO. W. CRAWFORD & SON, Jefferson Highland, N. H.

Summer Home For delightfully located farm house, accommodating thirty guests, address
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The Grand Mont Vernon, N. H.

1,100 feet above the sea. **Season June 25 to Oct. 1**
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220 Devonshire St., Boston, Mass.

White Mountains

CRAWFORD HOUSE Opens June 29.
SUMMIT HOUSE Opens June 29.
FABYAN HOUSE Now Open.
TWIN MT. HOUSE Opens June 20.
BARRON, MERRILL & BARRON
O. G. Barron, C. H. Merrill, W. A. Barron
Inquire of H. W. MERRILL, 33 Union Square, N. Y.

PROFILE HOUSE AND COTTAGES
WHITE MOUNTAINS, N. H.
OPENS JUNE 29. CLOSES OCTOBER 1.
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ASBURY PARK, N. J.
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Directly on the beach. Opens June 25. New passenger elevator. For rates, diagrams, and information address A. P. MARGETTS, Chief Clerk, Asbury Park, N. J., or F. H. SCHOFIELD, 1 Madison Av., N.Y. City.

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A cheerful, homelike hotel **on the Beach**; excellent table; reasonable terms. CHAMBERS & HOOPES.

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THE SHELBURNE

On the Ocean Beach

Open throughout the year. Every convenience, including hot and cold sea-water baths, passenger elevator, etc. J. D. SOUTHWICK, Manager.

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35 miles from New York, on the D., L. and W. R. R., in the Highlands of New Jersey, via Barclay or Christopher St. Ferry. GEO. W. TUTTLE, Manager.

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SEVEN MILES BELOW LONG BRANCH

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Good Living—

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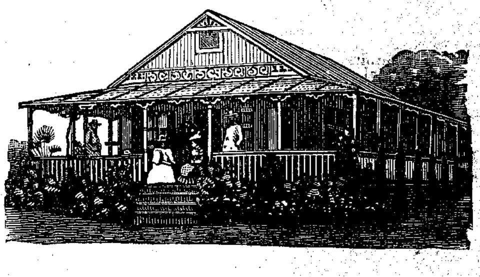

We make them for the seashore, lake, and mountains, hotel annexes, boating, camping, bathing, and club houses, lawn pavilions, stables, bowling-alleys, etc.

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via New London, Conn., are the ideal summer resort; average temperature, 10 degrees below mainland. Modern improvements. For particulars write to J. P. HOFFORT.

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Adirondack House

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(*For other advertisements in this department see following pages.*)

New York

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KEENE VALLEY, N. Y. TAHAWUS HOUSE. Nearest Hotel to summit of **Mount Marcy.** In immediate vicinity of fine hunting and fishing. GEO. W. EGGLEFIELD.

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ADIRONDACKS

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AND COTTAGES

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A refined patronage. Perfect sanitation.
A family resort. Make application at once.
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At Upper Chateaugay Lake

Magnificent location. Modern house. Reasonable rates. All outdoor sports. No hay-fever. For terms, etc., address C. W. BACKUS, Merrill, N. Y.

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A restful summer home on the Great South Beach, between the Bay and the Ocean. 40 miles from N. Y. Fine fishing, boating, surf and still-water bathing. Terms moderate. Open July 1st.

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AFTER July 1st first-class board can be obtained at a very pleasant farm-house. Beautiful lake and mountain scenery, pleasant rooms, broad piazza, large lawn, pine groves near house, pure water, delightful drives. One mile from D. & H. R.R. Station. Number limited. For terms, etc., address R. P. MOORE, Peru, New York.

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A high-altitude mountain resort. Elevation, 1,960 feet. No malaria, no mosquitoes. Good air, good food, pure water. New hotel, modern sanitary appliances, gas, water. Boating, fishing, livery, orchestra, etc.
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One of the most healthful and beautiful Homes in the Adirondacks. Send for Booklet.
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Twenty-Second Season

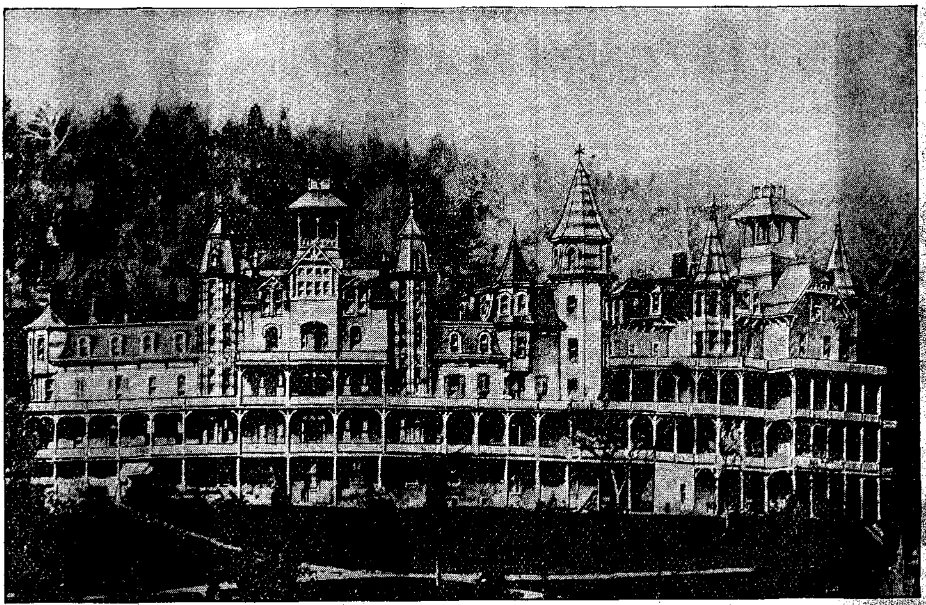
Spring House and Baths

OPEN JUNE 20th TO OCTOBER

T. R. PROCTOR.

The Adirondack Inn SCHROON LAKE, N. Y.

"THE COOLEST PLACE IN TOWN." NO BAR.
PROP'S, **A. E. & A. R. ROGERS.**



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Be sure to address correctly, WALTER'S,
Always, **WALTER'S SANITARIUM,** Walter's Park, or Wernersville, Pa.

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AUGUST 4-31

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For health or pleasure. The appointments of a first-class Hotel. Elevator, electric bells, sun-parlor, and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and health appliances. New Turkish, Russian, and Natural Sulphur-Water baths. Dry tonic air, **Saratoga** water, croquet, lawn-tennis, etc. Open all the year. Send for illustrated circular.

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Open June 10th.
Good table. Moderate rates. M. E. MORSE, Prop.

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SEASON OF 1896

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This popular resort will open June 24. Baseball grounds, fine tennis-courts, bathing, boating, bass and trout fishing.
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Curative Sulphur Springs; electric lights; elevator; orchestra; 200-acre farm; good bicycling. For illustrated pamphlet address DUDLEY S. PHINNY, Proprietor.

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First class in all respects, recently enlarged and improved. Open grate fires. Bath-rooms and closets. Sanitary connection with village sewer. Terms reasonable. For circulars and all particulars address E. E. VAN DYKE.

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The Greycourt Inn

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Electricity. Send for circular. S. J. BROWN

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Now open. For rates address E. O. COVEL.

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Windlemere **Tarrytown-on-Hudson, N.Y.** Magnificent scenery; beautiful drives; shade, lawns, piazzas, sun-parlor. Commutation, 11 cts. each way. Address as above.

NEPTUNE BRINE BATHS

For Rheumatism, Gout, and Nervous Diseases

The Glen Springs

A Sanatorium for those Seeking Health and Rest

A medical staff experienced in the use of the Waters. All approved therapeutic appliances and modern improvements. ALL FORMS OF BATHS.

VALUABLE MINERAL SPRINGS

NEPTUNE SPRING is a 67 per cent. Brine, containing the largest amount of Chloride of Calcium of any Spring in the world. Location overlooks thirty miles of Seneca Lake. Send for illustrated pamphlet.

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Delightfully situated in the heart of the Catskills. Large lawn, beautifully shaded; broad piazzas; short drive from the grandest view in the State. Guests taken to churches free. Cuisine excellent.

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WINDHAM, N. Y.—Photographs of house and surroundings sent on application. IRA THOMPSON, Prop.

RIVER VIEW HOUSE, No. 137 in Summer Album, is now open for summer guests. Circulars and photo at Outlook Office, 13 Astor Place, N. Y. City. Martin Merritt, Proprietor, Woodbourne, Sull. Co., N.Y.

IN THE LAND
OF
PEACE

The Ontio, Unadilla, N. Y.

THOUSAND ISLANDS

Among America's most charming resorts; the NEW COLUMBIAN HOTEL, at 1,000 Island Park, N. Y., and the HOTEL WESTMINSTER, Westminster Park, Alexandria Bay, N. Y.; great family hotels; modern and first-class; charges moderate. Send for descriptive pamphlet and terms.

H. F. INGLEHART & SON, Proprietors.

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UNION SPRINGS, ON CAYUGA LAKE, N. Y. An Ideal Place for health, rest, or recreation. Pure air and water. Baths, electricity, massage. Airy rooms and generous table. Boating and fishing. Write for circular.

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ST. LAWRENCE RIVER

This favorite Hotel of the 1,000 Islands offers every advantage for health, rest, recreation, and pleasure. Address E. D. DICKINSON, Manager,
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CEDAR GROVE COTTAGE, on Lake Champlain, 3 miles south of Hotel Champlain. Large, airy rooms; broad piazzas; fine walks and drives; boating, bathing, and fishing. Circulars. W. H. REED, Valcour, N.Y.

Wawbeek Lodge

ADIRONDACKS

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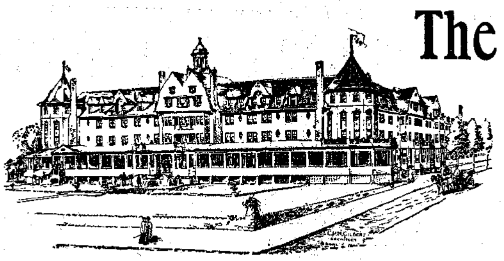
open July 1 to October 1.
UPPER SARANAC LAKE.
Unsurpassed in location and appointments.
SELECT PATRONAGE.
Guides, Rowboats, Naphtha Launch,
Carriage and Saddle Horses.
URIAH WELCH, Mgr.
Address Wawbeek P. O., Franklin Co., N. Y., or Fifth Avenue Hotel, New York.

CATSKILLS.—Location unsurpassed. Terms $5.00 and upwards per week. Good accommodations, good table, good roads for cycling. Accommodation for 100. Descriptive circulars. COE'S HOTEL, Windham, N. Y.

Oregon

PORTLAND, OR.—THE PORTLAND. One of the most complete and elegant hotels in this country; American plan; $3.00 per day and upward.

W. H. BARMORE, Manager.



The New Mathewson

Narragansett Pier, R. I.

OPENS JUNE 20th

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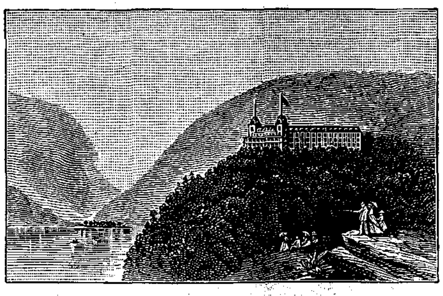

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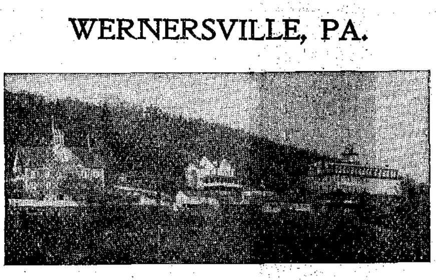

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